

STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIII.

PART I.—AZAMGARH.

F. H. FISHER, B.A., LOND.,
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P R E F A C E .

THIS notice professes to be little more than a reconstruction, in the form used for the Gazetteer, of the ample materials in Mr. J. R. Reid's Settlement Report. The only difficulty has been that of selection, as the circumscribed limits of the Gazetteer required the omission of much valuable matter.

Much of the matter has been revised by Mr. Reid in proof, and the whole has been submitted to the Collector before final printing. Acknowledgments are specially due to Bábú Bhuban Chandar Bos, the Head-clerk of the Azamgarh Collectorate, for compiling the notices of towns and villages contained in Part IV.

NAINI TAL :
The 8th August, 1883. }

F. H. F.

VOLUME ARRANGEMENT OF THE PROVINCIAL GAZETTEER,
NORTH-WESTERN PROVINCES.

Vol. I.	{ Banda. Hanápur. Jaláun. Jháná. Lalátpur.	Vol. VII.	{ Farukhabad. Agra. Jalesar tahsíl.
Vol. II.	{ Saháranpur. Aligarh.	Vol. VIII.	{ Muttra. Allahabad. Fatehpur.
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		Vol. XIII.	{ Azamgarh. Gházípur. Ballia.
		Vol. XIV.	{ Benares. Mirzapur. Jaunpur.

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STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES.
AZAMGARH DISTRICT.

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PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

AZAMGARH,¹ a district in the Benares division, is bounded on the north by the river Gogra, which separates it from the Gorakhpur district, and by the Fyzabad district of Oudh; on the east by the Ballia and Gházipur districts; on the south by Gházipur and Jaunpur; and on the west by Jaunpur, Sultánpur, and Fyzabad. The adjoining subdivisions of surrounding districts are: in Fyzabad, tahsíl Tanda; in Gorakhpur, parganahs Dhuríápár and Chillápár of tahsíl Bánsghón, and Salempur of tahsíl Deoria; in Ballia, parganahs Sikandarpur West² and Bhadón of tahsíl Rasra; in Gházipur, parganah Zahúrabad of tahsíl Korantádih, Pachotar and Shadábád of tahsíl Gházipur, and Baharínbad and Khánpur of tahsíl Sayyidpur; in Jaunpur, two of the tappa (Chandwak and Pisára) of tahsíl Karákat, tappa Saremú and parganah Haveli Jaunpur of tahsíl Jaunpur, and Angli of tahsíl Kutahan; and in Sultánpur, tahsíl Kádirpur. Azamgarh extends from 25°38' to 26°27' north latitude and from 82°43' to 83°54' east longitude.³ It is of very irregular shape, but may still be said to form a compact block of country, diagonals drawn through the middle of which vary in length from 40 to 65 miles. The total area of the district, according to the latest official statement, is 2,147·4 square miles. Its total population, according to the recent census (1881), is 1,604,654, or about 747·2 persons to the square mile. But of area and population full details will be given in Part III. of this notice.

For purposes of administration, general and fiscal, the district is divided into five tahsils or sub-collectorates. These are again subdivided into fifteen parganahs. The jurisdictions of civil and criminal justice are the two *munsifs* with one subordinate-judgeship, and

¹ This is the official spelling, the name meaning "A'zam's fort"; *vide post* p 5. This notice is based upon the *Settlement Report* (1877) by Mr. J. R. Reid, C.S., which is a gazetteer in itself, and a mine of information upon everything that concerns the district, both in its modern and its past history. The standard authorities on each subject, however, have been consulted, such as Blochmann's *Ain-i-Akhari*; Gladwin's *ditto*; Sir H. M. Elliot's *Haces of the North-Western Provinces* and his *History of India*; the *Census Reports* of 1817, 1853, 1865, 1872, and 1881; with others too numerous to mention here. The contributions of local officers have been acknowledged in the footnotes and in the preface. ² Sikandarpur East belongs to tahsíl Bausdih.

³ For the extreme limits of the district the following latitudes and longitudes have been kindly supplied by Mr. J. B. N. Hennessy, Deputy Superintendent, Great Trigonometrical Survey of India:—

North	Lat.	... 26°-26'-50"	East	Lat.	... 26°-12'-5"
	Long.	... 82°-59'-26"		Long.	... 83°-53'-59"
South	Lat.	... 25°-37'-51"	West	Lat.	... 26°-8'-28"
	Long.	... 83°-11'-31"		Long.	... 82°-43'-31"

These values have been taken from the Indian Atlas sheets Nos. 87 SE (1), 88, and 103. The longitudes have been reduced to G. T. S. value of Madras by deducting 1' 9", to which a correction of 2' 30" is required to reduce to the most recent value of Madras.

the 23 police circles,¹ respectively. The relative positions of the various tahsils, *munsifs*, and *thánas*; the area, population, and revenue of the tahsils; and the names of the sixteenth-century parganahs from which those tahsils are descended;—may be gathered at a glance from the following table:—

Tahsil.	Parganah.	Included by the <i>Áin-i-Akbari</i> (1596) in mahál.	Land revenue in 1881-82. ²	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the civil jurisdiction of
				Square miles.	Acres.			
			Rs.					
Deogáon ...	Deogáon ...	Deogáon ...	1,25,693	199	388	115,322	Deogáon and Bara.	Sub-judge of Azamgarh.
Ditto ...	Belhábáns...	Belhábáns ...	45,087	61	246	39,884	Taiwa.	
Ditto ...	Bela Daulat-abad	Nizámabad.	1,13,242	127	441	84,219	Mechanagar.	
Azamgarh (Nizámabad.)	Nizámabad		2,93,002	314	305	278,611	Kotwáli, Gambhírpur, Nizámabad, and Saráí Mir.	Munsif of Azamgarh.
Máhuí ...	Máhuí ...	Negún, and parts of Angli and Surhapur.	2,19,645	259	158	167,698	Powái and Didáiganj.	
Ditto ...	Atraulia ...	Kauria ...	93,484	116	100	96,020	Atraulia.	
Ditto ...	Kauria ...	Kauria ...	47,648	60	138	48,422	Ahraula.	
Sagri ...	Sagri ...	Sagri ...	1,72,192	229	122	178,533	Sagri, Raunápár and Kendrápur.	
Ditto ...	Gopálpur ...	Gopálpur ...	43,221	64	598	49,844	Maharájganj.	
Ditto ...	Ghosi ...	Ghosi, Chakesar.	1,37,926	166	15	125,885	Dohri and Ghosi.	
Ditto ...	Nathápur ...	Nathápur ...	71,566	121	521	93,193	Madhuban.	
Muhammádadab.	Muhammádadab.	Muhammádadab.	2,56,111	307	60	238,442	Muhammádadab.	
Ditto ...	Mau Nát-bhanjan.	Mau ...	18,537	22	371	21,345	Mau.	
Ditto ...	Chirákot ...	Chirákot ...	59,994	73	631	50,557	Chirákot.	Munsif of Muhammadabad.
Ditto ...	Karyát Mit-tu.	Karyát Mit-tu.	17,333	23	36	13,075	Jahánáganj.	
Total	17,26,586	2,147	293	1,604,564		

At the time of the compilation of the *Áin-i-Akbari* the whole of the area comprised in the present district of Azamgarh formed part of the súbá of Allahabad and of the sarkárs of Jaunpur and Gházipur. Of the latter sarkár, however, but one parganah—the small one of Belhábáns—belonged to the limits of the present

¹ From this estimate the subordinate jurisdictions of 4 out-posts or fourth-class stations have been excluded.

² The figures in this column are as supplied by the Collector; the total exceeds that given in the census returns of 1881 (Form XXI.) by Rs. 1,382. The differences are in parganahs Deogaon, Ghosi, Nathápur, and Muhammadabad.

district. The new parganahs not found in the *A'in-i-Albani* are two only, Málul and Atraulia. It is only since the cession that Málul has been designated by the name *parganah*; prior to that period it was known only as a *taluk*.

Málul.

But its existence at all as a fiscal sub-division dates no earlier than the middle of the last century, when it came to be regarded as a separate revenue jurisdiction, owing to the large number of tappas and estates,—chiefly in parganahs Negún, Angli and Surharpur,—that had come into the hands of the Saiyid family of Málul. The ancestor of the family was Saiyid Ahsán, called Akhund Mír. He is said to have lived in the time of the Emperor Akbar, to have come in some official capacity to this part of the country, and to have taken up his residence at Saiyidpur,¹ a village in the west of the present parganah of Málul. From his descendant in the sixth generation, Sultán Jahán, three branches of Saiyids took their rise. To Khán Jahán and Mokarram Jahán, representing one of these, in 1731, some confiscated villages in parganah Surharpur (in Oudh), which adjoined parganah Negún, were assigned under an imperial *farmán*; and, in 1736, a contract for the revenue of tappas Sumbbádih and Kharaunda was entered into by Khán Jahán. These tappas came afterwards to be known as the modern tappa of Powái, from the village of that name, where this branch of the family settled and threw up a large mud-fort, the ruins of which still exist. But the most prominent member of the family seems to have been Shamsbád Jahán, who, under the title of rája of Málul, held a contract for the revenue of a very large area in parganahs Negún and Angli. He seems to have attained to considerable influence, and in 1750 we find him joining, as *zamindár* of Málul, in the struggle between the Nawáb Wázir (Safdar Jang) and Ahmad Khán Bangash. After the murder of Shamsbád Jahán's son and successor, Dídár Jahán, the *taluka* was resumed by the Oudh Government, and divided into six *zilas*.²

Atraulia.

The modern parganah of Atraulia owes its origin to the efforts made by the Palwár families to establish talukas. One of these, Balwant Singh, succeeded so far that his acquisitions were made into a separate parganah. This, the modern Atraulia parganah, was chiefly carved out of Tilakani, and both names were given to it in the early settlements. One parganah of the *A'in-i-Albani*—Chakesar—has been merged in the modern parganah of Ghosi. In the early English settlements we find, indeed, a third sub-division of the area of these two old parganahs of Ghosi and Chakesar under the name of *taluka* Súrājpur, but this has now

¹ Often spelt and pronounced Saldpur. The correct spelling is Saiyid (or Sayyid)-pur.
² The same word as that used to express the very much larger divisions of British territory constituted at the cession.

disappeared. If we exclude Máhul and Deogaon, the tract of country which is included within the thirteen parganahs mentioned in column 2 of the statement above, probably tallies closely with the tract which bore their names, in 1596, and the now extinct parganahs Tilahani and Chakesar. But the third parganah of *Doogaon tahsil*—*Bela Dunlatabad*—of course appears in the *A'in* under the name of the Nizámabad parganah, from which it was only severed since the commencement of the current settlement. Máhul, as we have seen, includes portions of Surharpur and Angli, as well as the whole of Negún; and Deogaon,

owing to alterations in the boundary between Azamgarh
Deogaon.

and Jaunpur made at the fifth settlement (under Regulation IX. of 1833), differs considerably from that parganah as it stood in 1596, and again at the cession in 1801. *Chaklá* Azamgarh was the name by which the greater part of the district was known when it came under British rule.

Prior to 1772, the date of the appointment of the first *Chaklá* Azamgarh. *chakládar*, the parganahs included in it had been in the possession of the so-called rajas of Azamgarh, whose history dates from at least 1665, when one of them, A'zam, founded the present chief town of the district, which bears his name. The history of the family will be given hereafter; here we are only concerned with it so far as it worked changes in the nomenclature and constitution of the sub-divisions. Under the first article of the treaty concluded between Nawáb Sa'ádat Ali Khán and the Governor-General on the 10th of November, 1801, *chaklá* Azamgarh, taluka Máhul,¹ and parganah Mau Nátbhanjan were ceded to the East India Company, and were included in the new British district of Gorakhpur.

At the beginning of 1820, parganahs Deogaon, Nizámabad, Máhul, Kauria, Tilahani, Atraulia, and Gopálpur were transferred from the Gorakhpur collectorate to Jaunpur; and parganahs Sagri, Ghosi, Chakesar, Súrājpur, Belhábáns, Karyát Mittu, Chiríákot, Muhammadabad, Mau Nátbhanjan, and Nathúpur were transferred to Gházipur. The former set constituted the four tahsils of Deogaon, Nizámabad, Máhul and Koelsa; the latter those of Sagri, Ghosi, Chiríákot and Muhammadabad. Until the present district was formed, on the 18th of September, 1832, an Azamgarh deputy collectorate was in existence, at least from the year 1823. This deputy collectorate consisted

¹ Máhul was ceded exclusive of taluka Oril. It may be worth while to note here that 25 villages belonging to the Fyzabad district are still included in parganah Máhul. Twelve of these constitute the Oril mahál; twelve the Ramnampur mahál, and one, Usaraha, is a mahál by itself. In Atraulia parganah is similarly included one Fyzabad village, Deodih, of parganah Surharpur. On the other hand there are fourteen Azamgarh villages (12 of Atraulia and 2 of Máhul parganahs) included within the Fyzabad district. One would suppose that a rectification of district boundaries might be effected with advantage.

of the Jaunpur part of the area transferred, in 1820, from Gorakhpur, except Deogaon.¹ Mr. Thomason, who afterwards became Lieutenant-Governor, was the first collector nominated, and during his incumbency the fifth settlement was carried out. The eight tahsils into which the parganahs had been distributed in 1820, remained practically unchanged² until 1861, when three of them—the Koelsa, Ghosi, and Chirrákot tahsils—were abolished, and the distribution of parganahs became that which is shown in the statement on page 3, with the single exception that Bela Daulatabad was, as already mentioned, a part of Nizámabad, and remained so until quite recently.

Besides the fifteen parganahs, the history of which we have been considering, two other parganahs—Bhadáon and Sikandarpur—formed part of the Azamgarh district, from its creation until November 1st, 1879. They were then transferred from Azamgarh and added to those of the old Ballia sub-division of the Gházipur district, to constitute the present Ballia district. These two parganahs are usually referred to as ‘the permanently-settled parganahs of Azamgarh,’ in reports and references made to that district as it stood before they were severed from it.

The limits within which original civil jurisdiction is exercised by the District staff. subordinate judge and the two munsifs, are shown in the last column of the table on page 3. To the first is assigned the single and most southern tahsil of Deogaon; to the Azamgarh munshif the Azamgarh and Máhul tahsils; and to the Muhammadabad-Gohna munshif those of Muhammadabad³ and Sagri. The highest judicial authority is the judge, who decides appeals, both civil and criminal, and tries criminal cases on commitment from the magistrate. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of two covenanted officers, two deputy magistrate-collectors, the five tahsildárs, and three special⁴ (native) magistrates. The other principal civil officials are the civil surgeon and his native assistant, the district superintendent of police, the district engineer, the sub-deputy opium-agent, the deputy inspector of schools, and the postmaster. Azamgarh is a purely civil station, the nearest military cantonment being that of Benares, at a distance of about 56 miles by road.

¹This somewhat obscure period of the district history has been very fully treated by Mr. Reid, to whose settlement report (p. 187) the reader is referred.

²The only change was that Mau parganah was (apparently at the fifth settlement) transferred from the Chirrákot to the Muhammadabad tahsil.

³The correct name of this tahsil is apparently, Muhammadabad-Gohna, but the latter portion of the name has been almost entirely dropped.

⁴Honorary.

If any shape can be assigned to the district, it is that of a rough hexagonal

Physical features: figure. Included in the Gogra-Ganges Doab, and therefore general appearance. a part of the great Gangetic plain, the surface of the country is generally even, except where it is broken by the deep-cut rivers and streams that carry off the natural drainage. To the south of the Gogra a very gentle slope to the south-east begins, and, conforming to it, the main drainage-channels run in an easterly and south-easterly direction. Most of the streams have a running body of water only in the rains. The large marshes and lakes that dot the surface of the land are the most prominent objects in the landscape. No general description of its natural features can be given

The district may be divided into two main sections, which would be quite applicable to the district as a whole, widely different tracts being found within its limits. For

the purpose, however, of this notice two main sections, the southern and the northern, may be distinguished. It will be convenient to deal with the southern main section first, and in doing so we follow the order adopted in the settlement report. This southern section, then, has tolerably uniform features, and belongs to the *bāngar* or up-lying part of the Gangetic plain, the geological formation of which is supposed to have arisen from marine estuary deposits.¹ The second, or northern, section may be again sub-divided into two well-marked varieties, the *bāngar* or uplying land, and the *kachhār* or newer alluvial land of the Ohhoti Sarju and Gogra valleys. The difference between the *bāngar* of the northern and southern main sections of the district lies, not in the geological formation of the underlying strata, but in their superficial features and in the nature of the prevailing soil. The *kachhār*, on the other

Boundary between these north and south sections.

hand, is of fluvial formation, and only found in the valleys of the two rivers just mentioned. The line of separation between these main sections is not very distinctly marked, but may be said to run from west to east, at a distance varying between one and five miles south of the Kunwar river and then of the Tons below the point of junction of the Kunwar with the latter river. The area of the southern section is about 925 square miles, and of the northern 1,222.

The southern section of the district is a series of narrow parallel strips of country, which lie longitudinally west and east. These

The main southern section, a system of drainage basins,

are divided from each other by lines of swamp, and, after the outlets from the swamps, become well defined, by *nālas* or deep-cut channels. While the drainage lines are in the initial stage of swamp, the country in their neighbourhood is, during the rainy season, little better

¹ Vide Shāhjahānpur notice, p. 32.

than a large shallow lake. As the outlets work eastward and become deeper, the country within immediate reach of them is much more rapidly and effectively drained. But in the table-land between their deepened beds new catchment basins and drainage systems are formed, which also end eventually in *nālas* and well-defined watercourses. Hence, although the east side of this section of the district is on the whole better and more rapidly drained than the west, extensive marshy tracts are not wanting there also.

During the hot season these swamps are dry or nearly so, but in the rainy season, when, as we have seen, they spread over considerable areas, the land along their edges and within reach of them is largely sown with rice, while beyond the depth at which cultivated rice can grow there is generally a fringe of wild rice (*tinni*) and rushes (*narai*). From the swamps the surplus water flows off sluggishly, and is further impeded by the irrigation dams which at short intervals have been thrown across. During the hot months the swamps completely dry up, except that a little water usually remains in the deep holes in front of these dams; and in these the fish lodge, until the water becomes shallow enough for them to be easily caught. The deep channels (*nālas*) in which the outlets from the swamps end contain a running stream only in the rainy season. The chief drainage lines (swamps and streams) that traverse this portion of the district are the Gāngi, the Udanti, the Dona, the Besu, the Loni, the Mangai, and the Bhainsahi. They are merely mentioned here; the proper place for describing their courses will be amongst the rivers and streams in a future paragraph. Nor is it necessary here to do more than refer to the existence of the more extensive depressions which may be termed lakes (*tāl*), and are distinct features in the country. Their names and some account of them will be given later on.

Even in this tract, which may be called a system of swamps and streams, the upper portions are fairly well raised, and the higher spots have naturally been selected for the sites of villages and hamlets. Near them are usually found tracts and scattered plots of land on which ordinary crops can be raised and groves planted, but these tracts are never very extensive. They either run into low-lying ground, which is generally cut up into rice fields, or they are interrupted by waste tracts, which, although on much the same level as themselves, are from the excess of saline matters in the soil useless for cultivation. These all but treeless tracts of waste and rice-land present during the hot months a very unpleasing, desolate landscape.

In the lower parts of the drainage basins—in the east of parganah Deogaon, in parganah Dohábans, in the south of parganahs Karyát Mittu and Chiriákot, and in the south-east of parganah Muhammadabad—we find fewer marshes and rice-lands; the tracts upon which the various spring and autumn crops are cultivated are more continuous; hamlets are more numerous and nearer to each other; and the country is better wooded. This improved aspect results naturally from the better and more rapid drainage of this part of the country; but the area thus favorably situated forms only a small proportion of the whole southern section of the district. In parts of it, too, where *reh* has exuded and where ravines have cut up the surface, removing the upper fertile soil, barren tracts are found. A pleasing example of perseverance in overcoming difficulties is afforded by the treatment of these ravine lands. The agriculturist seeks, by throwing embankments across the ravines, to stop the flow of the drainage, and this serves the double purpose of checking the erosion of the uplands and storing a supply of water for irrigation. Behind the embankments, in all except unfavorable seasons, fair crops, mostly of rice, reward the industry of the people.

Turning to the northern section we find, as already stated, two distinct kinds of country, the *bángar* or old alluvial deposits—differing only on the surface from the southern main section just described—and the *kachhár* or newer alluvium. The former occupies, continuously, the whole of the west side of this northern section, and all the centre of it except the north margin. It

(1) The *bángar*. also occupies a portion of the east of the section, but a stretch of *kachhár* country, from 3 to 5 miles in breadth, cuts off the north-eastern corner of the *bángar* tract from the rest. This detached piece of *bángar* contains most of parganahs Ghosi and Nathúpur and a small bit of parganah Muhammadabad. The main *bángar* tract, which throughout its entire length abuts upon the southern section of the district, contains two entire parganahs, Atraulia and Kauria, and parts of six others—namely, Máhul, Nizámabad, Muhammadabad, Mau Nátbhanjan, Sagri, and Gopálpur.

The northern part of the district is not, like the south, divided into natural sections of regular form. The chief drainage channels in it are the Kunwar, Ungri, the Mújhui, the Tous, the Silani; the Suksui, the Kayár, the Chhoti Sarja, the Pharaí, the Basnai, and a nameless chain of narrow shallow swamps which drains the centre of parganah Sagri. These will be more particularly described hereafter. With the exception of the Sagri swamps and the upper swampy parts of the Ungri, Silani, Suksui,

Kayár, Pharai and Basnai *nálas*, all the drainage channels of this part of the district have well-defined deep-cut channels.

The swamps with which the streams just named are connected are not so extensive as those in the south part of the district; nor in the uplands between the main channels are the marshes and lakes so numerous and large as they are there. The only lakes that need be named are the Koilá and Kasilá-Garsilá lakes in parganah Mábul, the Kailí and Duhíá-Birna lakes in parganah Atranliá, the Ará lake on the borders of parganahs Kauriá and Atranliá, the Telhuán lake on the borders of parganahs Kauriá and Nizámabad, and the Mánchhil lake in parganah Ghosi. The chain of swamps in parganah Sagri, although it spreads out in a few places into shallow marshes or lakes, is generally narrow, with strips of rice-land along its margins and general cultivation behind them. Its outlets, which debouch into the Tons, are deep ravines or *nálas*; but the branch of it which opens into the Chhoti Sarju is not much above the level of that stream. The drainage of the highlands between the various channels mostly passes off directly into them, and the country in the vicinity of the larger of them—the Kunwar, Majhui, Tons, Silani, and Kayár—is much cut up by ravines.

The *kachhár* country or new alluvium consists of two portions: (a) the stretch of country—mentioned in the description of the northern section as interrupting the continuity of its *bángar* eastwards—which comprises parts of five parganahs, Gopálpur, Sagri, Ghosi, Muham-madabad and Man Nátbhanjan; and (b) a tract on the Gogra on the north face of parganahs Ghosi and Nathúpur. These portions may be conveniently distinguished as the *kachhár* of the Chhoti Sarju and of the Gogra respectively. In both cases the passage from the upland or old alluvium to the *kachhár* or new alluvium is marked by the bank of greater or less height and bluffness which forms the boundary line between them.

In the better raised parts the general aspect of the country, the hamlets and groves, do not differ much from those of the *bángar*; but in parts liable to inundation, or in which the soil is sandy and poor, the hamlets are small, scattered, and poor-looking. Though there is very little *úsar*, properly so called, in the *kachhár*, the tracts of waste are very extensive, both in those parts that adjoin the Gogra and in those at a distance from it.¹ In the latter are downs of light sandy soil which cannot bear constant cropping, and which the people must allow to lie fallow for

¹ Rich and *hankar* seldom occur in the deposits of which the *kachhár* consists.

considerable periods. In the former are wide sandbanks (*diyáráds*),¹ much of which is covered with long grass and tamarisk, and their liability to destruction by the river (as well as their inaccessibility in the season of floods) keeps them from having a settled population. These sandbanks are nearly altogether destitute of trees, the land being too water-logged in the rains and the soil too loose to support them.

But each division of the *kachhár* requires a separate description. What has been called the *kachhár* of the Chhoti Sarju begins in the north-west corner of the district in parganah Gopálpur, in front of the little town of Mahárájganj. It comprises, first, the north parts of parganahs Gopálpur and Sagri, and lies between the *bángar* of those parganahs on the south and the main channel of the Gogra on the north. Its average breadth in this part is about five and a half miles. The watercourses by which it is traversed are in direct communication with the Gogra. These are the Gadhain, which joins the Chhoti Sarju at the commencement of the latter's course in the Gogra valley after it has left the uplands, and several other branches of the Gogra, into one of which the Chhoti Sarju is itself for a short distance absorbed. On the emergence of the Chhoti Sarju as a separate stream in the north of parganah Sagri, it keeps along the margin of the *bángar* country of that parganah, and, when about two-thirds across the parganah, it throws off a branch called the Badrauán, which flows north-east into the Gogra. These streams will be again referred to, later on, in the paragraphs describing the rivers, and all that need be further said here about them is, that between the Gogra and the Chhoti Sarju are many remains of old river-beds, most of which are silted up, but some contain water in the rainy season. There are also many wider shallow depressions in the surface of country. These lie either close under the *bángar* or immediately behind the raised bank of the Chhoti Sarju. They are below the highest flood-level of the stream; and when it rises they are filled with water, which finds its way into them through numerous little inlets and watercourses.

On the east side of parganah Sagri the *kachhár* country turns in a south-east direction between the *bángar* portion of parganahs Sagri, Muhammadabad and Mau on the one side, and of parganah Ghosi and the detached north-east corner of parganah Muhammadabad on the other. The average breadth of this part of

¹*Diýárád* (or *dáwara*) is a diminutive from Sanskrit *diçpa*, an island, and means a sand-bank formed by a river, which frequently becomes sufficiently consolidated to be cultivable, but is always liable to be carried away again by a change in the course of the river.

it is between three and four miles. After the bifurcation of the Badrauwān and Chhoti Sarju, the latter flows southward in a somewhat irregular course through the *kachhār* country. Here also traces of old river-beds abound, some silted up, others still deep. But this part of the *kachhār* enjoys comparative immunity from inundation. The whole *kachhār* country is probably formed from deposits of the Gogra, left by that river when its main stream, or a large branch of it, flowed more to the south than the present channel. Among the most remarkable features of this tract are the three great lakes that lie within it: these will be described in a subsequent paragraph.

The *kachhār* of the Gogra lies in the north of parganahs Ghosi and Nathúpur, to the east of the tract just described, and has very similar characteristics. There can be no doubt that it also was formed of deposits left by the Gogra, as the channel of that river at various periods of its history shifted northwards or became diminished in size. The highest parts of this tract are generally found along or near the river. Between these higher lands near the river and the bank that marks the termination of the *bāngar* uplands, there is a gradual slope back from the river to a line of depression under the *bāngar*. Part of this depression generally contains water, at least in the rainy season, and in the middle of Nathúpur the depression widens out into a large lake—the Ratoi Tāl—which is connected with the Gogra by an outlet to the eastward, known as the Hāba. These, however, will be further described later on.

The average height of the district above sea-level is 255 feet; and the following are the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each and the height above mean sea-level:—

Tahsil.	Name of station.	Latitude.	Longitude.	Height in feet.
Sagri ...	Biliriáganj ...	26°-12'-0.87"	83°-16'-23.13"	202.50
Ditto ...	Baniápár ...	26°-15'-7.72"	83°-25'-29.46"	209.07
Muhammabad ...	Bhadír ...	26°-5'-19.87"	83° 26'-25.82"	283
Ditto ...	Chit Bistrām ...	26°-54'-2.82"	83°-26'-18.56"	274.29
Ditto ...	Samenda ...	26°-0'-23.97"	83°-15'-57.85"	285.29
Deogaon ...	Kharakpur ...	25°-50'-8.73"	83°-16'-13.26"	296

No records of the highest and lowest levels in the district can be given,¹ but the following bench-marks may be mentioned¹ :—

Bench-mark.	Height in feet above Karachi mean sea-level.	Position of levelling staff.
Collector's court-house, ...	253.76	On middle of floor of north verandah.
Station church, W.-N.-W. entrance,	253.60	On top of sill, near its S. S. W. end

We may now briefly describe the soils of which the several divisions of the district consist. Beginning with the south we find what are called argillaceous or clay soils; it is only in the better-drained portions of this section that loam and sandy soils are at all prevalent. Of clay soils the chief varieties are 1 *matiyār*, a clean grey or bluish-grey soil containing little organic matter; (2) *karail*, a black soil containing more organic matter than the last; and (3) *kabsa*, a whitish or yellowish grey soil, which apparently contains an injurious excess of certain saline matters.²

The distribution of these varieties of soil is not very regular. But of the last it may be said that it is generally to be found on the confines of the raised waste tracts; and of the second, that it, rather than *matiyār*, is to be found in the deeper or central portions of the depressed rice lands. The soil of the cultivated lands round and near the hamlets has long since, from the application of manure, been worked up into loam; but it still retains to a considerable degree its natural stiff or heavy character. The rice-bearing tracts are unmanured and receive comparatively little tillage; cultivation, therefore, has not much changed the natural texture of their soil.

The clay soils of Azamgarh have the characteristics of clay soils all the world over. They at first take in moisture slowly and need a copious supply of water to soften them. When softened they are plastic, and when saturated sticky; they yield up their moisture slowly and, as they become dry, shrink and crack. Of the varieties named above, *karail* is the most sticky and shrinks most, and *matiyār* is the most plastic; while *kabsa* is softened with a smaller supply of water, dries sooner and cracks

¹ Kindly supplied by Mr. J. B. N. Hennessey, Deputy Superintendent, Trigonometrical Branch, Survey of India. From a report by the Collector, it would appear that Bhadrī is no longer kept up as a station and that the site has been built upon.

² Among these saline matters are compounds of sodium and probably a soluble salt of an oxide or other compound of iron. The supposition that iron enters into its composition is supported by the fact that about the roots of rice crops grown upon some *kabsa* soils tinny ferruginous-looking deposits are often found (settlement report, p. 4).

much less than the other two. In fertility *kabsa* is much inferior to *matiyār* and *karail*.

In the northern section of the district the prevailing soil is loam, a mixture of clay and sand, but chiefly sand. The people know it as and (2) in the north. *balsundār*,¹ and there is a very light variety called *balui*. The origin of both these words is evidently *bālu*, sand. But clay soils and rice-lands are found also in the northern section, although in smaller areas. The last are met with in and near the swamps and lakes. There are much more extensive stretches of cultivation in the north than in the south, and the blanks of waste-land are smaller; while the country is studded with hamlets and well-wooded with mango-groves.

Considered with reference to their crop-bearing capacities, the soils of the district may be divided into two great classes—the rice-lands (*kidri*, *dhanao*, *dhankar*) and those bearing spring and other crops (*harjins*).² In the first is included the land on which rice alone is the staple crop; to the second belongs that used for early autumn, sugarcane and winter crops. There is some rice-land which is treated as *harjins* land; but it consists of small patches lying round little hollows within the *harjins* area, or of fields where the two classes of land meet. But, as a rule, rice-land is treated as a distinct class of land from the better raised tract upon which other crops are raised. Within the rice area the quality of the land varies with the natural character of the soil and the water-supply. Clean clays (*matiyār* and *karail*) yield the best crops, but the stickiness of one of them (*karail*) makes the planting out of the crop a somewhat arduous operation. The inferior rice soils are those which are mixed with *reh* salts, and being generally on high level suffer from want of water. In the *harjins* area the distinction which the people draw is between (a) the land round and between the hamlets, which receives regularly the best labor and manure available and is called *per*, and (b) that which consists of the outlying fields and is called *pālo*. These terms are not universally applied to *harjins* land only; but in some parts, especially in the south of the district, the *harjins* land is spoken of generally as *per*, the other term, *pālo*, being applied to the rice-land. This, however, is not the case in the uplying country, where *pālo* means *harjins* lands at a distance from the hamlets. *Per* corresponds to the *bāra* and *gauhānī* of the central and upper Doāb and

¹ In the settlement report it is *balsundār*; the word is given in Elliot's Suppl. Gloss. *balsundār* and may be translated 'comely sand'; *balui* means simply 'sandy' and corresponds to the *bhūr* of Rohilkhand (see Shāhjahānpur notice, p. 7).

² All sorts of

western Oudh, the *goenr* or *goin* and *jamai*¹ of eastern Oudh;² and the *khirwa* of Bundelkhand. *Per* is Hindi for the trunk and main branches of a tree, while *pālo* or *palair* is said to mean the outlying shoots. They seem therefore to be used metaphorically as names for soils, the hamlet being regarded as the stem. The term *pālo* is also found in the neighbouring districts of eastern Oudh, where an Arabic equivalent, *fard*,³ is also commonly used to express the worst class of land, the rent of which is sometimes paid in kind or by a low money-rent. In this district the middle class of land, elsewhere known as the second circle or *manjha* (*majha*), is not represented, but to compensate for this there are numerous subdivisions in each of the two main classes, as, for instance, *koirār*, the name given to market-garden land.⁴

According to the recent census Azamgarh included in its area, in 1881, 540·7 square miles of barren land.⁵ In this, however, three kinds of barren lands are shown—waste 177,169 acres), lands covered with water (132,972 acres), and sites of towns and villages (35,293 acres). It is with the first kind, the waste of 276·8 square miles, that we are here concerned.⁶ These waste tracts are generally on a comparatively high level, and during the dry months the saline efflorescence called *reh* covers the ground with a puffy crust of brownish dust. Even where it does not coat the surface, the soil may be infected with it. Such lands bear no more useful vegetation than a brownish-colored grass known as *úsaraili*, the sharp points of whose leaves, like prickles, protrude through the efflorescence. But other causes than *reh* must be sought to explain the great extent of waste lands; among these may be counted the action of the drainage channels in removing the upper fertile soil. There is little land in the waste tracts which has a really clean soil; and that little consists of small detached pieces, easily recognised by the dark green, comparatively strong grasses with which they are covered.

The general name of *úsar* is applied to the waste, whether infected with *reh* or not; but it is a mistake to assume that all the waste is irreclaimably barren. In proof of this we have the well-known fact that patches of ground on which

¹ Of Arabic derivation, signifying "paying a cash rent," as opposed to "rent in kind" (which was paid on poorer and uncertain land's). ² It is not meant that these terms are confined to the tracts mentioned.

³ *Fard* primarily means a written statement or list and *fardhāshi* is a common expression for a statement of a tenant's cultivation. The three terms of Arabic derivation are *jamai*, *kauli*, and *farda*. The first has been explained in the note above; *kauli* is evidently from *kaut*, an agreement, and signifies land commanding a money rent according to agreement.

⁴ Settlement report, p. 212.

⁵ The Administration Report of the Board of Revenue for 1880-81 (1288 *jash*) gives a slightly smaller total barren area, or 539·7 square miles; the details given in the text are taken from this report and make up the total just given.

⁶ The proportion of barren to total area is very large in Azamgarh as compared with Basti and Gorakhpur, the other two temporarily-settled districts of the Benares division. Gorakhpur had only 641·9 square miles of barren area out of a total of 4,598·1; Basti has 309·8 out of 2,752·8; while Azamgarh had 540·7 out of 2,147·4.

during the dry season *reh* exudes will, if cropped with rice, produce in favorable years nearly as good an outturn as the cleaner soil in their neighbourhood. The reason of this is that the salts of *reh*, which appear on the surface during the hot season, are carried below the surface in the rains, and the crop is not poisoned by them so long as the land is kept flooded. But when such land is used for crops other than rice, the poisonous influence of the *reh* is effectual in preventing germination, so that the plots thus infected appear as barren, leprous-looking blanks in the midst of the cultivation.

The *úsar* plains in the *bíngar*, or old alluvium, of the northern section of the district are chiefly found in the tracts where the drainage channels take their rise; but a considerable proportion of the waste in this tract is accounted for by the ravine land along the Tons and other streams. Some of this land is still covered with trees, and in such places erosion of the uplands by ravines has been considerably restricted. It has also been checked by judicious terracing in some places, where cultivation extends nearly to the stream's bank, and elsewhere by the construction of embankments. But the country near the stream has been in many instances altogether denuded of soil, exposing beds of *kankar* (nodular limestone) or of hard, brown, barren clay.

In pasture lands the district seems to be very deficient. Except during the rains and in the alluvial tracts near the Gogra, there is very little grazing and the cattle have all to be stall-fed. In the few places where *dhák* (*Butea frondosa*) still remains they are a little better off for pasture than elsewhere. As we have seen above, there are few woodlands properly so called. Near the Tons and other streams there are still a few woods of *parás* or *dhák*, *sihor*, *akol*, *babúl* and other trees. Near the hamlets in the north of the district mango-groves abound; in the cultivated tracts of the upper portions of the drainage-basins in the south of the district trees and groves are more sparsely planted than in the lower portions of the same tract; while worst off for trees are the *kachhár* tracts in the north. The whole area under groves in 1880-81 is returned at 24,740 acres, of which 329 acres are shown as cultivated. Jungles occupied 56,082 acres, all shown as covered with trees or bushes, except 14 acres of grass-jungle.

In the *bíngar* part of the district water is met at from 12 to 20 feet from the surface in the dry months of the year, and in the rainy season at a still higher level; but the further consideration

The water-level.

of the subject of the water-level may be conveniently postponed to the part of this notice where the wells in common use will be described.¹

We pass on, therefore, to the description of the rivers and streams of the *Rivers and streams.* district. These are, in the northern section, beginning on the west—where we have placed the line of separation between the two main sections of the district—the Kunwar, the Ungri, the Majhui, the Tons, the Silhani, the Suksui, the Kayár, the Chhoti Sarju, the Basnai, the Pharai, the Háha and the Gogra. Besides these there are many minor *nálas*, such as the Pika in the north of Atraulia, the Gadhaia in the north of Gopálpur, the Badrauwan in the north of Sagri, the Dighi, Tamarhi and Dogani in the east of Sagri and west of Ghosi parganahs, the Tisui and Pauti, affluents of lakes, and others not named in any published map. In the south section of the district are, beginning at the south, the Gángi, the Udanti, the Dona, the Besu, the Loní, the Mangai, the Larni and the Bhainsahi.

Although included in the above list, the Gogra (*Ghagra*)² can hardly be called one of the rivers of the district. It forms the district boundary on the north, as already mentioned; but, except a few minor *nálas* in the north, such as the Badrauwan and Háha, none of the drainage of the district falls into it. It is probable that at one time it flowed along the north face of the uplying land of the Gopálpur and Sagri parganahs, and that then a large branch of it, if not the main channel itself, flowed south-eastwardly in the channel of the present Chhoti Sarju³ towards the Ganges. No recent survey of the river on either bank in its course along this district has been made, and, as it is constantly changing its channel, it is not possible to define its course with any approach to accuracy. According to the map prepared at the recent settlement, the entire length of boundary made by the river does not exceed 40 miles as the crow flies. It enters the Azamgarh district near the village of Pikar (in the Fyzabad district) in north latitude 26° 22' and east longitude 83° 9'.⁴

Its valley⁵ varies in breadth in front of the Azamgarh district from two-fifths of a mile to ten miles. The former distance is the width of its channel between Dohri in Azamgarh and Barhal in Gorakhpur. The river here flows through a comparatively narrow gorge in the old alluvium, the *kankar* reefs in which preserve the banks from destruction. The stream is thus confined to a

¹ See Part II, *post*.

² As to its derivation from *Gharghara* (Sansk.) *vide* Gaz., VI., 568.

³ The Gogra is known also as the Great Sarju and as the Deoha or Dohra.

⁴ Corrected in longitude by +1' 9", as noted on page 2.

⁵ That is, the strip of country

of distinctly alluvial origin through which it flows.

single channel and prevented from moving to one side or the other. This is, in

The gorge at Doh- fact, the only part of its course in front of Azamgarh in
right. which the channel is persistent. Everywhere else the river

has to deal, at least on one side, with the soft sandy deposits which it has itself
formed. When in flood an enormous volume of water passes down the Gogra,
and in most parts of its course there are at that time minor channels current
in addition to the main one. It is easy to understand, therefore, that in a period

Changes in the of years the main stream oscillates a good deal within the
channel. valley. The stream sometimes shifts suddenly into one of

the minor channels, but generally, if there is diluvion of the banks, changes in
the channel are gradually worked out. At the present time the area in this
district within which the river oscillates is from two to six miles in breadth ;
but it seems scarcely possible to trace with certainty the causes that provoke
its changes.

The facts stated above seem to show the futility of the attempts that have
Futility of attempts in recent years been made to turn the river at some points
to turn the Gogra. in this district. Obstacles put down in the river's bed,
where it runs through its own deposits, will either be disregarded by it or
avoided by a slight deviation to one side or the other. If, on the other hand,
the river is running against solid *bāngar* deposits, these rarely require aid in
resisting it ; or, if unable to resist it, they are not likely to become so by any
help we can afford to give them. The way in which, in some instances, the
credit due to the *kankar* reefs of the old alluvium in stopping the encroachments
of the stream has been given to *sāl* stakes and bamboo faggots is amusing, to
say the least of it. Moreover, it is necessary to bear in mind that a change,
either natural or enforced, in one part of the river's course may be very tem-
porary and have an injurious effect in some other part.

The deposits of the Gogra are mostly sand. The clay silt which it
throws down occurs chiefly in small patches, has never much depth, and
is generally deposited in depressions. The sediment left by the floods,
mostly sand-laden, which sometimes spread over large areas of the bet-
ter-raised lands in the valleys, is often very injurious. Regarding the
recent action of the Gogra Mr. Reid wrote, in 1877, as follows :—¹
“ Recently the Gogra showed some tendency to return to its old channel

The recent action close to the *bāngar* country. During three or four years
of the Gogra. previous to 1872 it cut away a good deal of the high land

¹ Settlement report, p. 11.

on its edge, and topping the bank, its spill-water spread across the country to the southward, covering the surface with sand and leaving the seeds of what soon became a dense jungle of high grass and tamarisk. To this is due the small proportion of cultivated land in the *kachhár* of the Gogra. Three or four deep *ndlas* also were excavated by it in the same direction. Through these large rapid streams flowed into the Ratoi Tál, and out again into the Gogra by the Háhá. The deeper parts of the lake have become shallower from the deposits of silt thrown down by the current, while a large area on the west and north sides of the lake has been covered with sand and raised above its ordinary flood-level." During the last three years the river has been rising above its banks, and the effect has been to slightly diminish the area of the district.¹

The river is used very little for irrigation, and in places whirlpools render its navigation dangerous for country boats; but it is still, and probably always will be, more or less of a highway, both westward and eastward, for the carriage into the north half of the district of food-grains, salt, tobacco and some other kinds of merchandise. The largest tonnage of vessels used is stated by the Collector to be 1,000 maunds. The import traffic is still very considerable, but the traffic eastward is less than it was 30 or 40 years ago: the reasons for this will be more conveniently given when we consider the trade of the district.² It is sufficient here to note that few boatmen of Dohri and the other river ports now travel beyond Patna, whereas most of the older men will be found to have made in former days many voyages to Calcutta.

The Chhoti Sarju³ rises in the Fyzabad district and traverses the north-west corner of Azamgarh, passing nearly through the centre of parganah Atraulia. For about five miles it is the boundary between Kauria parganah of this district and the Fyzabad district, and (if the settlement map may be trusted) it is joined by the Gadhaia *ndla*, which is a small branch of the Gogra, at the point where its course turns from nearly due east to south. After this junction the united stream is still called the Chhoti Sarju, but is in reality a subordinate branch of the Gogra. For some way it runs close under the *bánger* country of parganah Gopálpur; and the country between it and the main stream of the Gogra is intersected by several branches of the latter river. These, as well as the Chhoti Sarju, are nearly dry during seven or eight months of the

¹ Note by Mr. J. G. Laidman, Officiating Collector, 28th September, 1882.

² The final vowels of both words are pronounced long and the name, to be quite correct, should be spelt Chhotí Sarjú. To avoid excessive correction of proofs final vowels are usually printed without the long mark over them, as the reader will doubtless have noticed.

³ See Part III, post.

year, but in the rainy season they are all large navigable streams. Turning northward, the Chhoti Sarju is, at Chapri on the confines of parganah Gopálpur, absorbed (as already mentioned in the description of the *kachhár* country) into one of the large channels of the Gogra. But at Karkhia, a little way east of Chapri, it again emerges from the Gogra, and keeps along the margin of the *bíngar* country of parganah Sagri. After flowing for about two-thirds of the width of the parganah, a branch called the Badrauwan is thrown off in a north-east direction towards the Gogra. Of late years the Badrauwan has become a larger and deeper channel than, after the bifurcation, is the Chhoti Sarju itself, and it carries back to the Gogra a large share of the water that leaves the latter at Karkhia. The country near the Gogra is still intersected by subordinate branches of the river; while that lying back from it, about the Chhoti Sarju and the Badrauwan, contains many remains of old river-beds, in some of which there is a flow of water in the rains. At Sahroj, a short

Junction of the Chhoti Sarju and Tons. way above the town of Man, the Chhoti Sarju is joined by the Tons, and thereafter, down to its junction with the Ganges near Ballia, it is known as the Sarju.¹ Below Sahroj, it contains a stream of running water at all seasons: above it, the bed is dry or contains only stagnant water during the dry months of the year.

This river is little used for irrigation, but the methods adopted, by means of embankments, for obtaining water from this and the other streams of the district will be fully described in the proper place.² It is navigable only during the rains, and for a short time after it, by small vessels with a tonnage of from one to four hundred maunds. The nature and extent of the traffic will be found detailed in the part of this notice which is concerned with the trade of the district.³

The Tons,⁴ which is the chief of the remaining streams, takes its rise many miles beyond the Azamgarh frontier, in the west of the Fyzabad district. It flows parallel with the Gogra till it enters the district, 6 miles north-east of Máhul: it is soon after joined by the Majhui on the borders of the Nizámabad parganah, and it flows thence in a very tortuous course for about 35 miles south-east to the station of Azamgarh: it then runs north-east for 8 miles to Birman in the south of Sagri parganah, and thence south-east past Muhammadabad to its junction with the Chhoti Sarju. The

¹ Vide Gházipur notice.

² See Part II, *post*.

³ See Part III, *post*.

⁴ In the Oudh Gazetteer (I, 407) the Tons is said to be formed by the confluence of the Bisoi and the Moolia with the Majhui, and is said to form the boundary between Fyzabad and Sultánpur districts. Unless there is another stream of the last name not marked on the map, the above statement must refer to the junction of the Majhui and Tons in the Azamgarh district.

united stream then flows south-south-east through parganah Mau Nútthanjan, and again for a short distance through parganah Muhammadabad; it finally passes out into the Gházipur district; and, after flowing through and along the north of that district, finds its way into the Ganges in the south of Ballia. Below the junction the river is known as the Chhoti Sarju or simply Sarju. The only other places of importance on its banks, besides those mentioned above, are the towns of Nizámabad and Mau.

For four or five months in the year the stream is said to be large enough to bear boats of over 100 maunds burden, but the traffic is very slight. In the hot weather the river is fordable in places. The banks are steep and hence the water is little used for irrigation.

The Kunwar, the Ungri, the Majhui, the Silani, the Suksui and the Kayár are all affluents of the Tons, and join it before it enters the Muhammadabad parganah. The Kunwar and Majhui form a short way beyond the confines of Azamgarh; the Ungri (which joins the Majhui about 4 miles above the junction of the latter with the Tons) and such of the other drainage-channels of the northern section of the district as ultimately join the Tons take their rise within the district. The courses of these streams, however, will be sufficiently apparent from the map prefixed to this notice. Besides these affluents of the Tons there is a nameless chain of narrow shallow swamps draining the centre of parganah Sagri, and already mentioned in the description of the northern main section of the district. This chain has two outlets into the Tons and one into the Chhoti Sarju.

Between the Chhoti Sarju and the Gogra are two streams, the Pharai and Basnai, which form within the Azamgarh district and drain the north-east corner of it (parganahs Nathúpur and Ghosi). All three run into, or connect themselves with, the Gogra, but beyond the boundaries of the Azamgarh district.

The drainage system of the southern section of the district consists, as already mentioned, of swamps and the streams that form their outlets. In the settlement report they are designated 'lines of swamp and ná'á'. Three of these, known as the Gángi, Besu and Mangai, reach back into the Jaunpur district, or at least to the extreme west of this district: all the others are formed within Azamgarh. Into the Besu flows the Loni on the borders of this district; the Dona and Udauti unite on the borders and the joint stream falls into the Besu a little to the eastward in the Gházipur district. Thus all these lines (except the Gángi, Mangai and Bhainsahi) may be said to be affluents of the Besu. The Bhainsahi joins the

Chhoti Sarju beyond the district boundary.¹ Only the Gángi, Besu and Mangal have independent courses of any great length in the Gházipur district: the two former fall into the Ganges and the last joins the Sarju to the west of the town of Ballia.²

The hydrography of this part of the country is still to a great extent dependent upon the survey made in 1835-36, and when a new survey is undertaken doubtless many minor changes will be discovered, the existence of which cannot now be ascertained.

The above are all the streams of any importance, but there are numerous smaller drainage lines in connection with the lakes, which we now proceed to describe. In the southern main section of the district the larger depressions are known as the Kotail, Jamuáwán, and Gumádílá lakes in tahsil Deogáon, the Kumbh lake on the borders of parganahs Málul and Deogáon, the Púkh lake in parganah Málul, the Asauná lake in parganah Muhammadabad, and, largest of all, the Gamhírban lake in parganah Nizámabad. The water in these marshes or lakes does not last the dry weather, and of those named there is perhaps not one that has not been known to dry up in years of drought. But both these and other smaller depressions are full of water in the rains and cold weather, and during the former season their overflow often covers a considerable area, much of which is adapted for rice cultivation. The surplus water from them finds its way into one or other of the main drainage channels of the district. While the water in them holds out, they abound with aquatic vegetation—rushes, wild rice, *siwár*, water-lilies, and the like—a good deal of which is utilized by the people. They contain also considerable quantities of fish.

In the northern section of the district are the Koila and Kasila-Garsila lakes in parganah Málul, the Kaili and Dubia-Birna in parganah Atraulia, the Ara on the borders of Kauria and Atraulia, the Telhnán on the borders of Kauria and Nizámabad, and the Mánchhil lake in parganah Ghosi. These all occupy the *báugar* or old alluvium, and in addition to them is the long chain of swamps in parganah Sagri, of which mention has already been made. But in the *kachhár* we find the three most important lakes of this half of the district. These are the Salona Tál in Sagri, 12,560 feet by 9,620 feet in length and breadth and about 20 feet in depth; the Pakri-pewa Tál in Ghosi, 6 miles by 2 miles and 25 feet in depth; the Narja Tál in Muhammadabad³ and the Ratoi Tál, covering about 5,000 acres, in the middle of parganah Nathúpur. The

¹ In parganah Zahárabad of the Gházipur district.

² Vide Gházipur, Part I.

³ An under ground tunnel of masonry is said to connect the Narja Tál with the fort of Chaubhai-pur or Bndráhan, a mile distant from it; but this is doubtless a myth.

three former never dry up and have probably been formed by the Gogra, with which each is at present still connected by a small canal (which however may be artificial). The Pakri-pewa is the largest and deepest, and on its surface are floating masses of vegetation called *lāds*, which are said to be capable of supporting a person walking on them. Rice is cultivated round all of them and they abound in fish and wild-fowl.¹ The Ratoi Tāl has an outlet to the eastward, called the Hāha, which has been mentioned already in describing the Gogra *kachhūr*.

Although no canals have as yet been constructed in this district, the Sārda
Canals : Azamgarh branch of proposed Sārda Canal. canal project² for the irrigation of the Gogra-Ganges Doāb includes a branch which will be a continuation of the Fyzabad branch, leaving the latter about 4 miles south of Fyzabad.³ The different opinions held as to the necessity of canals in this district will be best referred to under the head 'Irrigation'.⁴

The Oudh and Rohilkhand Railway traverses the extreme west of parganah
Communications : the Jaunpur-Azamgarh Railway. Māhul for about 3 miles between the Shāhganj⁵ and Belwai⁶ stations ; but neither of these stations is at present connected by a metalled road with any part of the district, and therefore the main line of traffic to and from this railway is the metalled Azamgarh-Jaunpur road. A survey has been made for a metre line from Jaunpur to Azamgarh, but the matter has not yet (1882) attained the stage of a definite project.

At one time the construction of a railway from Ghāzipur to Azamgarh, and thence to Gorakhpur *viā* Dohri Ghāt on the Gogra, seems to have been in contemplation ; but as the Patna-Bahraich line (" Bengal and North-Western Railway " in the prospectus) has been sanctioned by the Secretary of State and will pass through Gorakhpur, it is probable that the Ghāzipur-Gorakhpur extension of the Ghāzipur-Dildārnagar State Railway will be indefinitely postponed on account of the probably heavy cost of the bridge over the Gogra. Sanction has, however, been accorded by Government to the surveys required for a line of railway from Benares towards Gorakhpur, to join the Patna-Bahraich Railway passing through the Benares, Jaunpur, Azamgarh, Basti and Gorakhpur districts

The most important metalled roads are--(1) from Azamgarh to Ghāzipur
Metalled roads : to Jaunpur, Ghāzipur and Gorakhpur. (43½ miles) ; (2) from Azamgarh to Jaunpur (40 miles) ; (3) from Azamgarh to Dohri and thence across the Gogra

¹ Ratoi Tāl is said to produce a revenue of about Rs. 800 per annum on account of its natural products.

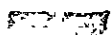
² A sufficient account of this project has been given in the Shāhganj notice, pp. 19-20.

³ See the new Department Public Works canal map for North-Western Provinces and Oudh, scale 8 miles = 1 inch.

⁴ See Part II., *post*.

⁵ Jaunpur district.

⁶ Sultānpur district.



to Gorakhpur (62 miles); and (4) from Dohri to Gházipur (49 miles). These are all of very old date, but they have been improved, bridged and metalled during the last 40 years. They have thus become more easily traversible, if not by foot passengers and pack-cattle, at least by pony carriages or *ekkas* and bullock-carts and drays. They are much used, not only for Azamgarh traffic, but also for that outside traffic which passes through Azamgarh to and from the trans-Gogra districts. The first and fourth of them tap the Ganges, which is still a great highway of commerce; and all of them have now become feeders of the East Indian and Oudh and Rohilkhand Railways. Much of the merchandise that passes over them is transferred to or from the railways. They are the main passages out of the district for the sugar exports to the south and west, for the indigo and other exports to the east, and the main passages into the district for the imports of raw cotton, cloth, metal and other manufactured wares. The improvement of the roads above described and their connection with the railways have greatly facilitated traffic and thus given to it a general impulse. But no new industry, agricultural or other, has thereby been developed.

The district possesses another metalled road besides those above described,

The roads to Benares and Fyzabad. namely, the Azamgarh and Benares road; and a ruined and bridged road runs from Azamgarh to Fyzabad. However useful for administrative and merely local purposes these roads may be, neither of them is much used for general traffic. The latter especially is not only out of the line in which traffic travels by road into and out of the district, but it has also to compete with the Gogra. It was metalled for about 28 miles some years ago, but has, very wisely, been again degraded to the rank of an unmetalled road. As to the former, the traffic between this district and Benares is very limited; and to and from other parts of the country to the east and west of Benares the Azamgarh trade seems to find its easiest paths through Jaunpur and Gházipur.

Throughout the district is a network of unmetalled roads and tracks over

Unmetalled district roads. which the local trade is conveyed, and by which district imports are distributed and exports collected on the main lines. Some of these have been improved during the last thirty years; most of them are still little different from what they were then. A great deal of the local trade on these roads is by pack-loads on bullocks, buffaloes, ponies, and human beings. Not many of them bring in or take away outside traffic, the chief exceptions being the tracks leading out of parganah Máhul to Sháh-ganj and Kheta Saráí in the Jaunpur district, and the tracks which tap the

Gogra at Mahārājganj, Chapri, Nainjor, and other places where grain is landed.

There are altogether eleven encamping-grounds on the principal roads in the district, which are all said to be the property of the zamindars. The water obtainable at each is from masonry wells and the quality reported good. Other details are shown in tabular form as follows:—

Name of road.	Name of encamping-ground (or of nearest village to it).	Area in acres.	From what places supplies are obtained.
		A. r. p.	
Jaunpur to Dohri ...	Thekhnán ...	5 1 30	Thekhnán.
Ditto ...	Sarsena ...	5 3 21	Gambhirpur and Rání-ki-sarái.
Ditto ...	Azamgarh ...	5 3 32	Azamgarh city.
Ditto ...	Jáunpur ...	3 3 15	Jáunpur and the surrounding villages.
Ditto ...	Dhanauli ...	13 0 12	Dohri.
Gházípur to Dohri ...	Mau ...	5 0 9	Mau.
Ditto ...	Ghosi ...	12 2 0	Ghosi.
Azamgarh to Gházípur ...	Jahánáganj ...	1 3 27	Jahánáganj and Chirrákót.
Ditto ...	Sarsena ...	2 0 0	Chirrákót and Barhalganj.
Azamgarh to Benares ...	Gumádh ...	2 0 0	Lálganj and the village itself.
Ditto ...	Deogaon ...	7 3 26	Deogaon and Lálganj.

Inspection bungalows (*chaukis*) are found at Thekhnán and Dohri on the Jaunpur-Dohri road, at Sarsena on the Azamgarh-Gházípur road, at Mau on the Gorakhpur-Gházípur road, and at Azamgarh on the station roads. There is only one public (*ddk*) bungalow in the district and that is in Azamgarh itself. Native rest-houses (*sardis*) are found at the following places:—

Name of sarái.	Road on which situated.	Name of sarái.	Road on which situated.
Thekhnán ...	Jaunpur-Dohri ...	Deogaon ...	Azamgarh-Benares.
Sarái Raul ...		Muhammádad ...	Azamgarh-Mau.
Jáunpur ...		Rudhanpur ...	Azamgarh-Eyzabad.
Dohri ...		Ahraula ...	Didárganj-Koalsa.
Ghosi ...	Gházípur-Gorakhpur.		
Chirrákót ...	Azamgarh-Gházípur.		

The Tons is bridged at Ahraula and twice near Azamgarh on the roads to Jaunpur and Gházípur respectively. The Ohhoti Sarja is bridged in parganah Sagri by the Azamgarh-Dohri road,

and in the south-east of the district at Mau by the Dohri-Gházípur road. The Azamgarh-Benares road is bridged where it crosses the Besu and the Gāngi. The Azamgarh-Jaunpur road, besides the bridge over the Tons already mentioned, bridges the Mangai and the Besu. The Azamgarh-Dohri road bridges the Suksni about 4 miles north of Azamgarh. At the boundary of the district the Dohri-Gházípur road bridges the Besu.

The following are the names of ferries over the Gogra :—Dohrighát; Dahia-Khairanti at Súrajpur; Rájpur-Takia at Nasarulláhpur; Barhai-Dharampur at Dharampur; and Paina-Baroha at Baroha. Over the other streams in the district temporary ferries are kept up during the rains.

In the following table will be found the distances from Azamgarh of the principal places in the district, the mileage being measured by road :—

Town or village.	Distance in miles.	Town or village.	Distance in miles.
Amla	22	Mábul	25
Atraulla	26	Mau	25
Azmatgarh	14	Mehnagar... ..	14
Chirákot... ..	16	Mubárákpur	8
Deogāon	28	Muhammadabad	12
Dohri	26½	Phólpur	22
Dulári	36	Rasúlpur	40
Gontha	26	Sarái Mír... ..	18
Jāunpur	12	Sultánpur... ..	38
Kopálganj	25	Súrajpur	32
Lakhnau	33	Tauna	30
Mahárájganj	13	Waládpur	12

Although in some years fever is prevalent in the southern part of the district, especially towards the end of the rainy season, the health of the people is generally good during the rest of the year. Epidemic disease is rare, and constitutional affections, which could be

Climate.

attributed to the special climate of the district, are apparently non-existent. If the lower classes of the population look to be in bad condition, the cause is to be sought in the poverty that naturally results from an over-abundant population; while this excess of population seems to be in favour of the goodness of the climate.

The rainy season.—the first part of the agricultural year in Northern India—generally begins in the second or third week of June, and lasts till the beginning of October. The first burst of rain comes sometimes from the west or north-west, sometimes from the east or north-east. It consists generally of heavy intermittent falls of rain rather than of continuous soaking wet. Not unfrequently the weather clears at once, and the rain is succeeded by bright days, with the breeze from the westward. The next fall of rain is usually accompanied by east or north-east wind, and during the rest of the rainy season the prevailing wind is easterly. At intervals, however, it veers to the west, the change during the latter half of August being regarded with some apprehension by the agriculturist. He believes that for every day of west wind then there will be a night of frost in January; and the *pán* gardeners (*barais*), whose plants are particularly liable to injury from frost, keep a regular account of the days of west wind at that particular period. In the rainy season heavy dews form during the night; and the temperature of the air varies through a range of about 20° (from 75° to 95° F. in shade) at different times both of the season and of the day of twenty-four hours.

The cool season. A permanent change in the temperature is perceptible about the middle of October, when the cool season may be said to begin, lasting till the middle or latter part of March. But out of this period two months, December and January, only can be spoken of as cold; and in October and March the direct rays of the sun at certain times of the day are, even to natives, as trying as at any other season of the year. During the cool season the wind is generally from the west, but it not unfrequently changes for a time to the east, when it brings damp weather. Violent winds are not generally experienced during the first three months, and November in particular is remarkable for its still soft atmosphere. The dews at night during those months are heavy; but as the season advances they gradually fall off. In December and January the temperature of the air ranges from about 80° to 40° F. in the shade. In the latter part of December and in January ground-frosts sometimes occur at night, and injure the field crops, chiefly the peas and *arhar*. Such damage is usually very local, tracts or individual fields being affected, while others in the same neighbourhood are untouched. Still very

general and destructive frosts are not unknown, and the people remember, by the name of the *barká pálá*, a great frost that occurred in January, 1819, by which the spring crops, including barley and wheat, were so much injured that a scarcity followed, not less severe than would have been caused by a partial failure in the rainfall. In February and March the wind is generally westerly, and sometimes blows with violence. Storms, too, occasionally occur, and hail is generally dreaded, at least until the crops are off the ground in March. This, however, very rarely does damage to any extent, and the only hailstorm that has left an impression on the people took place in February, 1818. According to their story, it passed over a considerable part of Azamgarh, destroying the crops utterly; and the losses it caused no doubt made the damage done by the frost of the succeeding year more keenly felt.

The hot dry months are April, May, and the first part of June. The range of the thermometer during the hot weather, at different times of the season and of the day of twenty-four hours, is from about 110° (in the shade) to 70°F. Little or no palpable dew is formed. During April and the early part of May west winds blow pretty steadily during the day, and the nights are comparatively cool and pleasant; but thereafter east winds not unfrequently prevail for days together, and these, if not so hot as the former, are from their relaxing character a good deal more trying.

The seasonable distribution of the rainfall over certain periods of the year is perhaps even more important to the agriculturist than its gross amount during the year; and the season from June to October is the most critical period. During the rains agriculturists reckon by periods known as *mahá nakshatrs* (great asterisms) and also called *nakshats*. The Hindus, besides the common division of the zodiac into twelve signs, divide the solar year into 27 *nakshatrs*,¹ but very few know any of them except those which fall about the rainy season, viz., from Rohini, the fourth in order (extending from 22nd May to 4th June) to Swáti, the fifteenth in order (21st October to 22nd November). These will be again referred to in connection with agricultural operations, and we may close this part of our notice with a few statistics illustrating not only the variable character of the total rainfall, but also of its distribution within each year. As Mr. Reid in his Settlement Report remarks, the Azamgarh cultivator seems, at least in recent times, to have no more reason than the British farmer to speak with cordiality and certainty about the weather. The subjoined statement shows the totals for the rainy and dry season separately, as

¹ A learned account of the Indian divisions of the zodiac will be found in Colebrooke's *Essays* (Cowell's edition), I., 96, 126; II., 281-328.

well as the whole annual fall for each of the twenty-two years for which complete returns are available:—

Year.	JUNE.		JULY.	AUGUST.	SEPTEMBER.			OCTOBER.			Total from June to October.	November to January.	February.	March to May.	Total from November to January.	Grand total.
	1st to 15th.	16th to 30th.			1st to 14th.	15th to 22nd.	23rd to 30th.	1st to 7th.	8th to 14th.	15th to 31st.						
1859-60 ...	1.0	2.6	3.4	11.1	8	3	2	.	.	.	20.1	6	..	..	3	29.8
1860-61 ...	...	9	11.3	5.4	4.5	7	7	3.6	1.9	...	49	2	..	..	7	29.7
1861-62 ...	6.3	6.9	9.1	2.7	5.9	...	1.1	3	1	...	36	1	..	2	2.1	38.1
1862-63 ...	...	1.5	12.9	11.6	2.3	9	3.2	5	3	1	34.2	...	...	3	4	34.6
1863-64 ...	2.3	2.5	9.7	14.2	1.1	3	2.7	5.6	1.2	...	38.4	2	1.1	...	1.3	39.7
1864-65 ...	...	1.8	4.4	6.2	5.5	4	1	...	...	...	18.4	4	3	4.1	4.8	23.2
1865-66 ...	4	1.5	10.5	12.8	3.4	1	6	...	...	...	29.3	8	9	9	2.6	31.9
1866-67 ...	6	1.5	11.5	8.3	1.6	5	2	...	...	...	28.6	8	1.8	2.8	5.2	33.8
1867-68 ...	6	5.5	10.1	12	5.9	3.6	2.5	...	1	3.2	43.5	6	2	1.7	4.2	17.7
1868-69 ...	1	3.8	8.3	4.5	6	3.3	1	3	...	...	21.0	...	...	4	4	22.3
1869-70 ...	7	1.1	10.1	9.9	3.8	3.5	4.5	0	3.2	...	42.8	...	...	1.3	1.3	44.1
1870-71 ...	1	4	18.3	9.1	6.4	1	1.2	...	...	...	8.5	4.5	4	2.4	3.3	48.6
1871-72 ...	8	4.8	14.9	13.0	10.2	3.6	6.9	...	...	...	53.5	3	1	5	3.6	57.1
1872-73 ...	2.5	2.2	13.8	2.4	4.7	2.9	5	...	...	...	39	...	2	8	1	40
1873-74 ...	7	1.8	14.3	8.6	2	2	1	...	...	...	27.7	4	3	4	1.1	28.8
1874-75 ...	2.7	7.8	9	12.1	5	...	3.5	3.6	...	...	43.7	1.2	7	6	2.5	46.2
1875-76 ...	1.6	5.1	9.7	22.2	6.6	2.2	1.5	...	...	...	48.9	2	...	5	7	49.6
1876-77 ...	1	2.3	8.2	9.2	2.0	1.6	3.1	1	2.8	8	30.2	1.7	1.3	1.0	4.0	34.2
1877-78 ...	2	5	6.0	4.2	1.1	...	...	1.1	1.3	...	14.4	2.6	2	1.5	4.3	18.7
1878-79 ...	...	1.5	10.6	8.8	1.5	4.4	2.6	1	...	...	30.5	2	...	...	2	30.7
1879-80 ...	2	5.9	13.0	14.3	8.9	3.6	2.9	1.4	2.6	5	44.3	...	1.3	1.5	2.8	56.1
1880-81 ...	4	1	22.8	5.4	1.7	2	1.0	4	...	...	7	32.7	6	...	3.5	41.3
Average .	1.0	2.8	10.9	10.0	3.0	1.7	1.8	1.1	0.7	0.7	34.6	0.6	0.5	1.2	2.3	30.9

The variations for each tahsil are considerable, as will be seen from the next statement¹ :—

Rain-gauge station.					Number of years on which average is struck.	Average annual rainfall in inches.
Deogfon ...	...	...	...	...	18	35.11
Málul ...	...	...	...	...	18	39.04
Azamgarh ...	...	...	...	...	18	40.64
Ditto ...	...	...	...	...	32-34 ²	39.74
Jhanpur ³ ...	...	...	...	...	18	38.49
Muhammadabad ...	...	...	...	...	18	38.26

It would appear therefore that the southern part of the district gets least rain, and the central part the largest quantity. As compared with some of the more western districts, such as Agra and Muttra, the rainfall of Azamgarh may be described as copious; and, as we shall see when we come to consider the effect of droughts on this district, Azamgarh has enjoyed a practical immunity from famine.

¹ Taken from printed tables compiled by Mr. S. A. Hill, B. Sc., Meteorological Reporter to Government, North-Western Provinces. ² I.e., for some months the registers are for 34, and for other months for only 32 or 33 years. ³ Head-quarters of tahsil Sagri.

PART II.

PRODUCTS OF THE DISTRICT: ANIMAL, VEGETABLE, AND MINERAL.

The wild animals of the district belong to the common species found in the plains of Northern India, and it would be mere
 Fauna : wild animals. useless repetition to recount them in every district notice. A scientific list will be found in the introduction to the fourth volume of this series, while many of the species common to the hills and plains will be found in volume XI. (Himáláyan districts). The wild boar, wolf, hare, wild cat, jackal, and fox are common; *nilgái* are occasionally met with, but antelope are scarcely ever seen.

During the years 1876-81 only 23 persons were reported killed by wild animals; but snakes claimed a larger number of victims, as
 Deaths by wild animals; but snakes claimed a larger number of victims, as animals and snakes. will be seen by the following figures: deaths by snake-bite reported in 1876, 102; in 1877, 138; in 1878, 27; in 1879, 206; in 1880, 208; in 1881, 142; total of the six years, 823. These deaths naturally occurred in greatest numbers during the rainy months (June to October). Measures for the destruction of wild animals and snakes have until re-
 Measures for their destruction cently taken the form of rewards on the production of the carcass, on a scale which is the same for the whole Benares division.¹ Exhortations to "all zamíndárs, talukdárs, farmers, and others of the landholding classes" were made in 1879 to recognise that it was their duty to encourage the destruction of poisonous snakes in their villages.² Something more, however, than mere advice seemed called for; and in the present year (1882) district officers have been authorised, as a tentative measure, to entertain in each district a staff of Kanjars, or men of similar caste, for the systematic destruction of venomous snakes. These men receive pay at Rs. 2 per mensem, together with an additional reward of two ánas for every venomous snake over twenty destroyed. Azamgarh is not one of the districts in which paid *shikáris* are to be entertained for the extirpation of wolves, as they are not very numerous in it; but for snakes the establishment above-mentioned will be (or has been) brought into force.

The extensive swamps and large lakes, mentioned in Part I., are the homes
 Wild fowl. and breeding-places of innumerable waterfowl of every species: some dwell in them all the year round, others

¹Tiger, Rs. 10; cub, Rs. 3; leopard, Rs. 5; cub, Rs. 2; bear, Rs. 3; cub, Rs. 1-8; wolf, male, Rs. 4; female, Rs. 5; cub, ánas 8; hyæna, Rs. 2; cub, ánas 8. ²Manual of Government Orders, V., 135.

resort to them with the return of the cold season in October, and leave them in March or April, when the heat again becomes oppressive.

The domestic cattle of the district are of an inferior breed; and unless
 Domestic cattle, fortunate enough to receive exceptional treatment for the sake of their labour or milk, are generally underfed and ill-conditioned, in this respect resembling the human population of the lower orders. The cow of the district is small, and its place as a milk-producer is to a large extent taken by the cow-buffalo. In some places large numbers of the latter are to be seen. Probably the nature of the country, abounding as it does in many places with marshes (the rushes in which form excellent fodder for buffaloes), and the large proportion of Ahirs in the population, account for the abundance of buffaloes. The production of *ghi* is a not unimportant item in the livelihood of the agricultural population. A good cow-buffalo costs from Rs. 25 upwards : a common country cow from Rs. 8 to Rs. 12.

The plough-cattle are mostly raised in the district, but every year a
 Cattle for the plough, considerable number are imported. They are mostly brought in droves from the north and west, about the months of September and December, by dealers who are known as *Ahirids* or *Dakirids*. The cattle used in the plough are mostly small. At the present time an ordinary young pair of plough-bullocks costs from Rs. 25 to Rs. 50. There seems to be in the district a sufficient number of bullocks to cultivate the land. In parganahs in which there is little rice-land from four to five acres can be cultivated with a fair pair of bullocks. Rice-land requires little ploughing, and the average is greater in those parts where it prevails. The size of many tenants' holdings is considerably less than the area just named. Some of those tenants who have not land enough to employ two bullocks keep only one, and club with other cultivators on the plan known as *harsaj*. Many of those who have only an acre or less of land keep no bullocks at all. They cultivate on the plan known as *tijard*. Working two days for another cultivator, they get the use of his bullocks in exchange on the third. A large proportion of the bullocks used for packs and in carts are im-
 and for pack and draught purposes. ported cattle. They are larger than the plough-cattle. The buffaloes are all of native breed. A team of four good bullocks costs from Rs. 160 upwards, and the price of a good pack buffalo is Rs. 12 or Rs. 15. The average weight of freight for draught cattle ranges from ten to fourteen standard maunds (seven and a half to ten and three-quarters cwt.); a team of four bullocks draws from thirty to forty-three cwt. The standard pack-load for buffaloes and bullocks is four local maunds, equivalent

to nearly six standard maunds; and the word *bail* has become in the sugar trade synonymous with four (local) maunds.¹ But, as a fact, pack-loads rarely weigh more than four and a half standard maunds (three and one-quarter cwt.)

No attempt seems to have been made to improve the breed of cattle.

Other domestic animals. The horses of the district are equally poor with the cattle, and the only good ones found are those imported, which are generally purchased at the Sonpur and Ballia fairs. Elephants are kept in considerable numbers by wealthy zamindárs. Camels are rare.

Fisheries form an important item in the lake or marsh revenues (*sáyar*).

Fishing. In some estates the right to fish is sold for a round sum every season. This plan is usually adopted by the landholders of the large Gambhírban lake and in most of the smaller lakes and tanks. On the Pewá Pakrí and Salonú lakes a fee is levied for the season on every boat employed in fishing. On the Narjá lake the landholders generally divide the fish, half and half, with the fishermen daily during the fishing season, and make their own arrangements for its sale. On the large lakes the fish are taken with the *bisál*, the boats working together in fleets in water from four to five feet deep. The fishing season extends from the middle of February till the beginning of the rains, when the water begins to rise in the tanks. In the smaller tanks the fish are taken with nets, or otherwise killed when the tanks dry up in the spring and summer. Considerable quantities of fish are sometimes killed during the rains on the inlets through which the fish run up into the lakes from the Chhoti Sarju and other streams; and at all seasons small fish are taken with little draw-nets along the banks of some of the lakes and streams.

As we have not attempted to treat the fauna of the district exhaustively, neither will it be necessary (for the same reason) to do more than allude to the flora. The comparative dearth of woodlands has been already noticed, and the trees they contain do not differ in species from those of neighbouring districts. The mango is common, except in the low country; and *mahú*, *shítshain*, *akol*, *ním*,² *plpal*, *bargad*, *gúlar*, *amultás*, *bákain*, *kachnár*, *jáman*, *iml*, *sírśa*, are all found about the villages and fields, and *dháb* and *babúl* in the ravines and waste lands.³ Other kinds of large trees indigenous to the plains also abound in the district, such as the *bar*,

¹ The maund current in the sugar trade is equivalent to 52½ standard sers. ² The berries of the *ním* tree yield a pungent oil with a very disagreeable smell, but it is useful for burning as well as medicinally, and the poor are glad to use it for those purposes. The oil cake, however, is useless, and the manufacture of the oil is not so profitable to oilmen as that of other oils. A few years ago they struck against the manufacture of *ním* oil, and any oilman who was persuaded to make it was put out of caste. This rule is not strictly kept now, but few oilmen still openly make *ním* oil. ³ For the botanical names see the lists in the Sháhjáhpur, Muttra, and other district notices; also Gamble's Manual of Indian Timbers.

the *pdkar*, the *chilbl*, the *siris*, and the *kau*; but all are found singly or in small clumps, rather than in groves. The *kathal* (jackfruit) is not a very common tree; but the fruit of the *kathals* of Azamgarh is said to be particularly good. In some places too there are large clumps of toddy palms.

Recently considerable interest has been shown in arboriculture, since that matter was brought under the superintendence of the Department of Agriculture and Commerce. The plan adopted in Azamgarh has been to induce zamindars to make and maintain roadside nurseries. This they do free of expense to Government, and the nurseries supply seedlings for the roadside avenues, and also for planting out on the zamindars' lands.¹ The kinds of fencing used for protecting the young trees from depredation differ in different districts, but the cheapest and the one recommended by the Agricultural Department is that used in the neighbouring district of Gorakhpur, which consists simply of a hedge of *sehair* (*Euphorbia nimula*), which has been found cool and impenetrable. A useful and simple statement of the best method of raising plants in nurseries is printed as an appendix to the annual report on arboricultural operations for the year 1880,² and in the body of the report a list of the trees recommended for planting will be found.³ It is unnecessary to reproduce it here at length, as it consists of the common well-known trees of the country, such as the mango, *bel*, *kathal*, *babul*, *inli*, &c. Purely ornamental trees, such as the *kachnár* and *siris*, are excluded, and the planting of the *ni* and *sisu* is allowed only in particular cases, the principle adopted being to plant only food and fodder trees. The subject can only here be glanced at, but it is becoming recognised as "one of the most important elements in the agricultural stability of the country, from the fact that trees counteract the fearful aridity of the climate in the hot months, and besides adding to the food supply of the people and cattle, furnish valuable vegetable manure from their decayed leaves."

That section of the flora of the district which has the greater interest for the agriculturist—the cereals, pulses, and other cultivated vegetable products—may be more conveniently treated along with the methods of agriculture. In postponing the list of cultivated crops until after the description that follows of the main processes

¹ Report on the Arboricultural Operations, North-Western Provinces and Oudh, for the year ending 31st March, 1881.

² And it should be added that in an appendix (II.) to the same report will be found an exceedingly full description of each tree, its uses, mode of propagation, the season for procuring seed, and special instructions as to the rearing of the plant and its natural habitat. The existence of this list renders it unnecessary to give in the text a long list of vernacular and botanical names of trees such as will be found in some previous volumes of this series.

adopted in their cultivation, we shall follow the order observed by Mr. Reid in his Settlement Report. The matter of first importance to the cultivator is the

provision of suitable cattle, but we have already stated
 Cattle. almost all that is to be said on that head. It only remains

to mention their food. The fodder given to stall-fed cattle—and as we have seen above, stall-feeding is necessitated everywhere except during the rains and in the alluvial tracts near the Ganges—is called by various names, *lehna*, *kānta*, and *kōir*; but the first two words are usually applied only to green and chopped fodder. The best fodder-grass is *dūb*, after it *makara*, and towards the close of the rains, *sawān*.¹ The grain of the last is eaten by Hindus on fast days. The green top of the sugarcane (*angūrī*), which is chopped up with an implement called a *ganrāsā*, and is then called *angūrl* or *genrl*, is an excellent fodder in its season—in January, February, and March. The stalk and leaves (*dantā*) of *junharī* and *bujrī* are also chopped up and used as fodder; but the latter plant is not specially sown for fodder to any great extent. The principal dry fodders are the stalks (*dantī*, *nareī*, *porā*) of the millets *manrud*, *sāwān*, *tūngun*, *kodo*, the straw (*porā*) of rices of all sorts, and the chaff (*bhūsā*) of cereals, of peas, and other pulse. Oil-cake (*khallī*), the bran of cereals, and the husk of pulse (*bhāsī*) are also given to working cattle; and those agriculturists who can afford it allow them a little grain at times of severe labour. The quantity of salt given to the cattle is probably very much less than would be good for them, but they do get a little occasionally. However poor a man may be, he will not fail to give his bullocks salt on the *Nāgpanchmī* festival in Sāwan (July-August).

The sources of manure and the mode of using it do not seem to differ
 in Azamgarh from what we find elsewhere. Penning
 Manure. cattle or sheep on fields is adopted for valuable crops, such as sugarcane, sheep being particularly in request for this crop. The shepherds charge fees at the rate of about two ānas per hundred head of sheep for a night's penning. The refuse of the indigo-plaut after maceration, known in that state as *juthī*, is a valuable manure, but is of course obtainable in but limited quantities. Artificial manures have yet to be made popular,² and the want of sufficient natural renovating material is a subject dwelt upon in the Settlement Report. In *rabi* tracts only those fields that are used for sugarcane receive anything like a sufficient quantity of manure.

¹ Also called *phareā*. The grain is something like that of *shāmākh* (*Panicum flumentaceum*). It is called *sawān* or *sāwān* from the month in which it ripens. ² An account of the experiments made in this direction by the Department of Agriculture and Commerce will be found in the Administration Report of that department for 1880, Appendix C, and in subsequent reports on the Cawnpore experimental farm.

The average supply for this crop is about 5 tons of manure per acre, but this serves the land for at least two seasons ; in the year following sugarcane a good crop of wheat or barley is looked for on the strength of the previous year's manuring. The great rice tracts depend altogether upon nature for renovating matter, and the partial droughts that now and again give them rest are, therefore, not an unmitigated evil.

The water-level was briefly alluded to in Part I., and something was said in Sources of irrigation. the description of the rivers and lakes of the extent to which they are utilised for irrigation, but the more detailed treatment of the subject was left for this part of the district-notice which is concerned with methods of agriculture. As already mentioned, the district has at present no canals ; and in the opinion of the Settlement Officer only the rice tracts in some seasons require artificial supplies of water. He writes as follows:—

“ If canals were constructed to the westward in Oudh, a system of channels, in continuation of them, and to be kept open and worked only during the rainy season, might be devised for this district, which, ramifying along the watersheds, would communicate with the chief rice tracts, swamps, and natural drainage lines. Were such a system constructed, the swamps and drainage lines would become part of it, and the management of the water-flow in them would pass to Government officers. The outturn of the rice crops would then be comparatively uniform from year to year, and the distress which the people suffer from their periodical failure, as well as the difficulty that arises therefrom in collecting the land-revenue, would be prevented. In fact, the revenue of many rice tracts, which the uncertainty of their assets keeps low, might be considerably raised, and much land now waste would doubtless come under cultivation. For, vicissitudes of season being obviated, rice is one of the most easily raised and repaying of cereals. But, in the circumstances before described, would these advantages warrant the cost of making and keeping up such a system of canals ? ”

The present sources of irrigation then are divisible under two heads—*first*, streams, lakes, swamps, ponds, and artificial tanks, occupying altogether more than one hundred thousand acres ; and *second*, wells of both kinds, masonry

and earthen. The statement of the area of cultivation returned as irrigated makes out that the large proportion of 90 per cent. is so situated, but this must be taken with the reservation that in no one year will the whole of this area be found irrigated, although every part of it may in different seasons be watered artificially. The case of fields bearing *arhar* in one year and cereals in another is an example in point, for the *arhar* crop is never irrigated. Again, much rice-land only requires irrigation in bad seasons. And, lastly, the reservoirs frequently fail when the rainfall is deficient, and their place cannot be efficiently taken by temporary wells. Thus, considerable fluctuation and mishap occur to vary from year to year the so-called

irrigated area. In the extent to which irrigation is called for, the uplands (*Bán-gar*) and low lands (*kachhár*) differ greatly. Of the former but 7 per cent. of cultivated area is absolutely unirrigated, while of the latter 55 per cent., or more than half, is in that condition; for the latter irrigation is indeed little needed, especially in the tracts near the Gogria, where even sugarcane fields thrive without artificial water.

It is only where cultivation has been carried down to the edge of the bank that water is generally raised from rivers, at least in the lower parts of their courses. Weirs are not commonly made on the deep-cut channels. Any that are to be seen are temporary only, that is, are made every year after the flood season; and they are as often meant to store drinking-water for the cattle during the hot months as for irrigation. But in the upper parts of their courses, while still in the swamp stage, or in the beds that are little below the surface of the country, the minor streams and *nádis* of the district are most important sources of irrigation. Embankments are thrown across them at intervals, and water is stored along their whole course for the use of the lands through which they pass.

About the irrigation from the streams or swamps few disputes take place. Whoever may have the management of the embankments, the landholders on both sides, whose land reaches to the stream or swamp, use the water for irrigation, and take the produce of that land on their own side which is not actually in the trough or *safed nadi* of the stream or swamp. Estates also that do not touch the stream or swamp have in some places acquired a prescriptive right to irrigation from it, deep watercourses being dug to lead water into them. Quarrels about this right sometimes occur; but the presence or absence of a long deep irrigation channel is evidence which can scarcely be rebutted, and should generally be sufficient ground for a decision.

But vexatious disputes arise at times either about the possession and maintenance of the irrigation embankments and the right to take the fish and other natural products in the basin in front of them and in the trough of the swamp above, or about the opening and shutting of the escape channel. The considerations to be borne in mind in disposing of these disputes are given at length in the Settlement Report. On the whole, the ancestors and predecessors of the present generation of landholders deserve credit for the industry and ingenuity shown in constructing works for the storing of water. Their descendants and successors generally

keep the dams in serviceable order, and the Settlement Officer thinks that at present they may be safely left to manage their own irrigation affairs. It may be noted here that irrigation from lakes, marshes, and ponds is regulated much in the same way as that from the reservoirs on streams and swamps. Within the bounds of each estate there is a fixed number of main irrigation inlets (*pains*) or stations (*bodars*) for raising water, which may not be permanently increased without permission from the owners or neighbouring estates.

The following description of the artificial tanks is condensed from the Settlement Report :—

<p>Artificial tanks most of them of old date</p>	<p>are of old date. Though not wanting in the north division of the district, they are chiefly found in the south, especially in tahsil Deogán and in the south of tahsil Máhul. The construction of many of them is assigned to the <i>Suirs</i> and <i>Rajbhars</i>; but even at the present day two or three tanks are dug in the district every year, not for irrigation purposes, but generally near thoroughfares, as works of religious merit. The constructors are mostly outsiders—traders and the like—who have purchased permission to make them from the landholders. In almost all cases these modern tanks are simple excavations, and there are not a dozen tanks completely walled with masonry in the district. Some of the <i>Suir</i> and <i>Rajbhar</i></p>
<p>Some are new.</p>	<p>tanks cover several acres; while those made nowadays rarely cover more than one acre, banks and all. Their depth also varies both at the time of construction and with their age. They are now rarely carried deeper than twenty feet, are made of a square or oblong shape, and a <i>kachcha</i> well, reaching to the spring-level, is generally dug in the middle. The earth removed in excavation is thrown round them in high banks or mounds parallel with their sides. Openings in the mounds are left at two at least of the corners for ingress and egress, and also to allow a certain amount of the surface water of the neighbouring lands to run into and fill the tanks during the rainy season. In the south part of the district, where the country is open, and the view is not interrupted by groves and trees, these mounds are conspicuous in the landscape. Where bare, they look like old mud forts, but occasionally they are planted with trees and covered with thicket.</p>
<p>Their size.</p>	
<p>Plan of construction</p>	

The people have not done their best to keep up the capacity of their irrigation tanks. Rather than clean out and repair tanks known by other men's names, those who have money to spend on such works cover the undivided glory of making a new one. The cultivation of crops on the mounds is not generally allowed, because it promotes the shoaling of the tanks. The only plant that is raised to any extent on them is *pán* (betel leaf), on the mounds of tanks which are old and much silted up. Possibly, the *pán* growing was less the cause of the mischief, than started because the mischief had already been done. But, irrespective of this, very many of the old tanks have become in the course of generations little better than large shallow saucers. No more useful local relief works than their restoration could be opened in the south part of the district.

<p><i>Láts.</i></p>	<p>There is another artificial irrigation work—the <i>lat</i>—which is a long straight or curved embankment thrown across a plain on which rice-land is cultivated and there is a flow of surface water. The earth with which the embankment is formed is dug from the inner side of it only, and a moat of some depth is thus formed.</p>
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Not only is the surface drainage collected in the moat, but the flow being stopped by the embankment, the cultivated land in front of it is kept flooded. The area that can be irrigated from an ordinary *lât* in seasons of unsteady rainfall is not great; but in ordinary years *lâts* help to equalise the water-supply of the whole area within their influence.

Well-water is only used when tank-water is not available, although the former is held to be more beneficial to spring crops and sugarcane than tank-water; but as we shall see presently, well-irrigation is considerably more expensive. The proportion of tank-watered land is about three-fourths of the whole irrigated area in the south division and in the *kachhâr* of the northern division, and about one-half in the northern uplands (*bângar*). In the northern *bângar* water is generally found during the dry months at 15 or 16 feet from the surface of the ground, and in the *kachhâr* at 8 or 10 feet; in the former wells are deepest in the country near the main streams. In the south division of the district the average depth at which water is met is 18 or 20 feet. The wells that depend upon lateral filtration are very soon exhausted; the beds in which permanent bottom springs are struck are clay, and lie below the ordinary water-level. Almost invariably one or more beds of sand or light earth must be traversed before the spring-level is come to; hence in the rains wells that are not lined with masonry generally fall in, owing to the rise of the water-level at that season.

Of masonry wells there were 24,000 in the district at the recent settlement, and their construction is not a matter of very much difficulty in most parts. Those intended for irrigation—numbering 18,000 at the settlement—are almost always made of kiln-burnt bricks set in mud cement. Very rarely is calcareous cement used, except at the top of the shaft near the surface of the ground. Occasionally wells are to be seen lined with thick circular hoops of kiln-burnt earthenware, called *kothâs*,

the pieces of which are fitted to each other by a rough tenon and mortise. But as the shaft of wells of this sort cannot be sunk through the strata, the hoops being simply set up round the pit of the well, such wells have little depth, and are made chiefly to supply drinking water. Generally, irrigation wells are made of a diameter sufficient to allow only two watering parties to work at once: wells for four watering parties are seldom met with. The cost of making a masonry well for a single bucket may be put at from Rs. 100 to Rs. 150, while a lever-well of the same size costs about half that amount. Great differences, however, will be found in various parts of the district.

Cost of making masonry wells. Earthen wells. Earthen wells present no features peculiar to this district.

From the sources of irrigation we pass to the methods of irrigating.

Methods of irrigation:

(1) from streams and tanks;

These have been described with admirable illustrations at very great length in the Settlement Report; but the various means of bringing water from streams and tanks and from wells do not appear to differ in Azamgarh from what are found in neighbouring districts and have been described in other volumes of this series. In the Settlement Report three modes of irrigation from streams and tanks are distinguished, the first and third called respectively *onua* and *don*, and the second intermediate between them, but without a distinguishing name. The first method consists in raising the water by baskets. In the third (*don*) the trunk of a tree is hollowed out into a trough, one end being blocked, and the other open; the blocked end is attached to a lever by a rope, while the other is rested on the top of a lift. One man works the *don*; standing at the lever end he sinks the trough as far as possible into the channel; then helping the lever to raise it, he shoots the water which it contains into the water-weir at the top of the lift. This method is used for irrigating from swamps and lakes, but is not a very common one. The second method, to which no special name is assigned, consists in employing levers (*dhenkul*) or wheels (*charkhi*); but they are solely used for the irrigation of sugarcane and winter crops, and are identical with the levers and wheels used for wells.

Besides the *dhenkul*, or lever and earthenware pot worked by hand, and (2) from wells. the *charkhi*, or rope with two earthen-pots worked over a pulley similarly by hand, the other methods of raising water for irrigation from wells are—by *gharra*, i.e., with the rope and leather bucket drawn by hand; and by *pūr*, i.e., with the rope and leather bucket drawn by bullocks. Having regard to the area that can be irrigated from a masonry well in one day by each method, it appears that with one lever or wheel well only a seventh or an eighth of an acre can be covered; while with one *gharra*, or leather bucket drawn by men, from one-half to three quarters of an acre, and with one *pūr*, i.e., with the rope and leather bucket drawn by bullocks, one-fifth to two-fifths of an acre can be watered. The lever and wheel wells can only be used with advantage when water is not more than 15 or 16 feet from the surface, and therefore prevail in the north division of the district. Lever and wheel watering seem to be preferred, as these methods are less destructive of the shaft of the well. The methods of raising water from earthen wells are the same as those just described; but usually from a tenth to a ninth of an acre only can be irrigated from each in a day.

Masonry, but more frequently earthen, ducts distribute the water from the baling-lifts or wells, and again temporary channels lead the water into the fields. The permanent watercourses are called *ndlis*, the temporary ones *burh'is*. The two methods of spreading the water are known as (1) *klári*, in which the field is divided into a number of small squares by little earthen partitions made with a rake (called *pharukí*); and (2) *hátka*, in which a convenient number of furrows are made across the field, and a number of little round reservoirs are made at intervals along them, the water being thrown from the reservoirs over the soil within reach by a distributor with a long wooden shovel or *hátka*. The former method is used for poppy and all garden crops, and often for sugarcane and indigo; the latter for barley, peas, and other field crops, except rice.

In the notice of the rainfall given in Part I., it was stated that the subject would have to be reverted to in describing the system of agriculture. Delay in the commencement of the rains, by keeping back the sowings, endangers the yield of the autumn or early *kharif* crops, which ripen in September. If the rains cease too early, injury is done to the transplanted rice, which is harvested in the third week of November. Continuous heavy rain at the commencement of the season, especially in the latter half of July, is deprecated, as it interferes with the growth of the young sugarcane and the weeding of the autumn crop. During the first 27 days of August heavy rain is looked for, but after that sunshine is desirable, and floods are apt to damage the transplanted rice crop. Clear dry weather during the second and third weeks of October favours the sowing of the spring crops. Rain in December and January, if followed immediately by clear weather, is popularly supposed to double the yield of the spring crops; but continued damp weather at that time, inducing rust and smut in the grain crops, and making the pea crops run to stalk and leaf, has the opposite effect. In the spring and hot weather, except in the Rohiní *nakshatr*,¹ the husbandman is usually indifferent about rain as far as crops are concerned. Of the principal crops that he then has to tend, namely, sugarcane and indigo, the former is said to do best with well water; and the rain of the *nakshatr* called Mrigshiní² is supposed to be as noxious to the crops as that of Rohiní is beneficial.

The following statement shows the acreage occupied by the different crops of both harvests during three recent years. A detailed statement of crops found on the ground at the time of the

¹ 22nd May to 4th June.

² 5th to 18th June.

survey is given in the sixth appendix to the Settlement Report, but it makes no distinction between irrigated and dry crops. The settlement statement, moreover, is not for any one year, but was compiled during the progress of measurements, which occupied several years.

	1286 fasli (1878-79).	1287 fasli (1879-80).	1288 fasli (1880-81).		1286 fasli (1878-79).	1287 fasli (1879-80).	1288 fasli (1880-81).
<i>Spring crops.</i>				<i>Autumn crops.</i>			
Wheat ... { Irrigated,	12,335	14,836	15,215	Juár ... { Irrigated,	93	88	249
Wheat ... { Dry ...	380	169	318	Juár ... { Dry ...	333	331	788
Wheat and { Irrigated,	22,571	26,049	29,861	Bájra ... { Irrigated,	64	44	44
barley. { Dry ...	3,456	4,877	4,411	Bájra ... { Dry ...	830	1,066	1,200
Wheat and { Irrigated,	195	166	298	Arhar ... { Irrigated,	4,056	1,436	299
gram. { Dry ...	4	84	3	Arhar ... { Dry ...	42,222	35,903	38,514
Barley ... { Irrigated,	227,333	224,640	231,616	Juár and { Irrigated,	1,085	15	2
Barley ... { Dry ...	21,526	21,529	22,443	arhar. { Dry ...	875	325	392
Barley and { Irrigated,	16,812	15,826	15,613	Bájra and { Irrigated,	51	32	8
gram. { Dry ...	6,723	5,197	4,831	arhar. { Dry ...	898	505	799
Gram ... { Irrigated,	4,041	5,404	4,708	Maizo ... { Irrigated,	5,751	2,475	2,042
Gram ... { Dry ...	1,850	5,040	1,312	Maizo ... { Dry ...	3,870	5,440	6,626
Pens ... { Irrigated,	45,152	63,015	71,011	Rice ... { Irrigated,	142,610	157,882	126,042
Pens ... { Dry ...	2,670	2,338	4,522	Rice ... { Dry ...	53,682	87,164	142,492
Masúr ... { Irrigated,	540	265	198	Urd ... { Irrigated,	151	238	125
Masúr ... { Dry ...	370	305	352	Urd ... { Dry ...	1,948	2,814	2,771
Potatoes { Irrigated,	187	222	296	Moth ... { Irrigated,	38	104	27
Potatoes { Dry ...	1	...	1	Moth ... { Dry ...	1,029	2,094	1,589
Opium ... { Irrigated,	9,077	8,594	7,566	Cotton ... { Irrigated,	31	9	10
Opium ... { Dry ...	16	3	156	Cotton ... { Dry ...	37	34	73
Tobacco { Irrigated,	369	433	938	Cotton and { Irrigated,	38	16	20
Tobacco { Dry ...	3	4	2	arhar. { Dry ...	1,197	267	256
Garden { Irrigated,	...	383	534	Sugar- { Irrigated,	69,549	61,199	74,662
crops, { Dry ...	...	1	7	sane. { Dry ...	3,704	1,878	2,442
food, { Irrigated,	705	386	198	Indigo ... { Irrigated,	2,452	6,137	7,514
Garden, { Dry ...	11	3	4	Indigo ... { Dry ...	383	636	214
non-food. { Irrigated,	7,431	6,705	771	Juár fod- { Irrigated,	60	64	17
Miscellane- { Dry ...	4,589	721	142	der { Dry ...	89	20	30
ous, food. { Irrigated,	399	1,578	935	Guár khur- { Irrigated,	...	...	...
Miscellane- { Dry ...	816	2,143	2,002	ti. { Dry ...	...	...	...
ous, non- { Irrigated,	...	...	...	Garden { Irrigated,	...	155	277
food. { Dry ...	...	...	...	crops, { Dry ...	...	12	29
Total of { Irrigated,	347,147	369,229	379,145	Garden, { Irrigated,	112	191	84
rain crops. { Dry ...	42,413	42,420	40,516	non-food. { Dry ...	35	3	1
<i>Extra crops.</i>				Miscellane- { Irrigated,	13,272	6,579	3,924
Melons ... { Irrigated,	43	57	31	ous, food. { Dry ...	28,380	19,124	27,614
Melons ... { Dry ...	8	15	14	Miscellane- { Irrigated,	434	2,950	43
Vegetables { Irrigated,	27	25	23	ous, non- { Dry ...	1,537	6,562	2,220
Vegetables { Dry ...	1	...	...	food. { Dry ...	...	...	...
Miscellane- { Irrigated,	934	1,190	1,155				
ous, food. { Dry ...	5	20	52				
Miscellane- { Irrigated,	...	1	...				
ous, non- { Dry ...	...	...	...	
food, { Dry ...	...	...	...	
Total of { Irrigated,	1,004	1,253	1,209	Total of { Irrigated,	246,851	239,414	215,230
extra { Dry ...	14	35	66	kharrif { Dry ...	141,049	164,169	228,080
crops. { Dry ...	...	...	...	

Rice crops are of two kinds—(1) those that are sown broadcast once for all, and (2) those that, having been raised in nurseries, are planted out in the fields. The latter are known as *jarhun* or *agahant*, the former as *bhadein* (*bhadai* or *bhadul*, from Bhádon, the month in which it is reaped), *kirtik*, and *kodrt*, and by the general term *dhán*. The varieties of rice are as numerous, the natives say, as the clans of Rájpúts. Some of them are raised both broadcast and by planting out; others are raised only in one of those methods. The majority of varieties of broadcast rice are not sown till the rainy season has fairly commenced in June or July. But the land which is to be sown with them should, if possible, be broken up and ploughed during the dry months. Land thus prepared for early rice is called *kurhil*. Hired labourers employed on it receive in kind and cash about one and a quarter *ána* a day. The sooner the seed is got into the ground after the rains begin the better. The preparation of the ground for it is called *leo*. If there has been sufficient rain, water is retained upon the field within the *merhu* or boundaries; and the land is ploughed three or four times with the water upon it. If the soil is a good clean clay or loamy, it is harrowed; but *ásari* land is said to settle down hard under the water if the *hengá* is applied. The plough which is used by the Azamgarh agriculturist is the same in construction for all crops.¹ The only difference that is recognised is in the size of the block or mould boards. A new full-sized block is called *nanhardá*, a small worn block is called *khuntahardá*. The deep ploughing with the former is called *awáy*, the shallow ploughing with the latter is called *seo*. In preparing the land for rice of all sorts the latter is used. The Azamgarh *hengá* or harrow² consists simply of a thick plank of wood, or of three or four bamboos pegged together so as to form a kind of plank. The rice seed is scattered over the still flooded field. If flooding cannot be effected, the land is ploughed, harrowed, and sowed without it. From forty to fifty sars of seed go to the acre. With some varieties, after the crop has grown six or nine inches, the land is ploughed and weeded.

A complete list of the names by which the varieties of early rice are known is not attempted. The same varieties have different names in different pargannahs, and all varieties are not current everywhere. *Súthá*, *súthí*, *bagrí*, *nanihán*, *selhá*, *deoldá*, and others with short fine stalks are grown chiefly in lands that are not liable to much flooding and have not a very stiff soil. *Korangá*, *dudhá*, *singháree*, and others are sown in

¹ The Azamgarh plough seems to be a very similar implement to the one described in the Basti notice (Gaz., VI, 592).
² For a diagram of this implement see Settlement Report, p. 110.

stiff clay soils that are moderately flooded. *Bhainslot*, *mansarā*, and others that have long strong stalks are grown in the marshes and old river-beds of the *kachhār* where inundation frequently occurs. The variety of early rice which is

Sokan, grown in the sand-banks (*devārā*) of the Gográ is called *sokan*, and is sown on the loose sandy lands which are used for

winter crops also. It does not rank high as a fine, well-flavoured rice ; but is easily raised, and if the season is favourable, the yield is good. In a few lakes and swamps, notably in Tál Saloná, a rice called *dhúnsí* is sown. It

Dhúnsí, is put into the ground round the edges of the swamp as occasion offers in the cold or hot weather. The seed germinates in the beginning of the rains ; and the plant, being tall and rank, suffers only from great inundation. *Dhúnsí* also is not one of the best varieties of rice ; but, like *sokan*, its yield in favourable years is good.

The *behnaur*, in which young plants are raised for transplanting, are generally little patches of ground near hamlets. These should
Transplanted rice: be ploughed and worked and well manured. The rains having come on and filled the *behnaur*, the seed is first soaked. In the germinating condition thus produced it is called *jarat*. It is then sown broadcast. After a couple of days the water is drawn off the land in order that the sprouts may come up. This having taken place, the *behnaur* is again flooded. The young rice is ready for transplanting in about twenty days, and continues fit for it for fifteen days more. Twenty-five or twenty-six sers of seed sown in *behnaur* give plant for an acre. The land which is to receive the rice gets from three to five ploughings under water, and (unless *úsarí*) is harrowed. Its preparation is called *gillí*, and hired labour in it is paid for at the rate of about one ána three pies a day per man. The young plants are often carried a long distance, and kept lying for a day or more before they are put into the ground. Dibbling is done by both men and women. Two to six plants are dibbled together, and a space of five or six inches is left between each of the clumps (*bán*). When the crop grows up, there should be 10 or 12 cuttings (*kalam*) for every plant dibbled. The earlier in the season that the rice is planted out the better, but this operation is dependent upon the rainfall. The first and second halves of July are the best times for planting out, but it may take place as late as the beginning of September.

From being planted out early it does not appear to reach maturity much
its natural ene- sooner, but if it has made some growth before the end of
mies, August, it suffers less from *bakult* and *tunkl*, insects that attack it. The *gándhí* also injures transplanted rice, while the blights known

as *luswa* or *lhaira* and *charka* often prevail. *Charka* is a little black insect that collects on the leaves, turning them white. *Pingha*, *bakwa*, and *panka* are names of insects that eat the leaves. *Bakuli*, a green caterpillar, is dreaded most of all. The ravages of these insects are partially counteracted by the use of a boat-shaped basket of matting (called *seti*) which is either made with a bamboo handle and used by one man, or else slung like an irrigation basket by two men. When the flowers fructify badly, the empty ears that result are known as *páia*. The crop is generally ready for cutting about the beginning of the fourth week of November.

The varieties used for transplanting exceed in number even the varieties of broadcast rice. Of coarse kinds the best known is *ránt*, a large strong plant which grows in deep water and stands inundation well. Of the finer varieties, *bánsmatí*, *laterá*, *lejúr*, *máldahí*, *ránikájár*, *korangá*, and *silhi* are perhaps the most generally known.

The hot weather marsh-rice, *boro* or *jethí*, is grown in some parts of the district, where the requisite sliny soil is found in the beds of the lakes or *nálds*, and there is water available in the latter for irrigation. The chief localities are *Tál Saloná* in parganah *Sagri*, *Tál Narjá* in parganah *Muhammadábád*, and *Táls Pátáeh* and *Ratoe* in parganah *Nathúpur*. *Boro* fields are not permanent, the land being deep under water in the rains and all marks obliterated. The seed is sown in *behnaur* in December and January, and transplanting begins in February in the land close to the shore of the lake or tank. In May the crop is ready for cutting, but much nasty labour has generally to be gone through before it is ready. The majority of the cultivators are fishermen. The yield equals that of autumn *jarhan*, but the grain is said to be coarse and ill-flavoured.

All the kinds of rice mentioned above are cut with the hand-sickle (*hasud* or *hasulí*), and having been carried to the threshing-floor (*kharihán*), they are threshed (*danwindá*) by cattle. The grain is therefore separated from it whole; and after being threshed, the heads are generally beaten (*salkaná*) against the ground or on a bed with the hand to disengage any grain that remains. Winnowing is effected with the help of the wind (*osána* or *dáht dená*) or with a blanket used as a fan (*sirwá márná*). The Azamgarh cultivator parts with as little of his rice as he can. What he sells is generally unhusked (*dhán*). What he keeps he husks for himself, and it is generally stored for use as food in the husked state (*chánur*). Husked rice is of two kinds, *arwá* and *bhunjiá*. The latter is made from grain which has first been steeped in hot water and then dried; the former from

Threshing, winnowing, and husking rice.

unsteeped grain. The husking is effected by beating the rice in a large wooden mortar (*okharī*) with a pair of wooden pestles (*mānsar* or *paharūd*), or under a little lever hammer (*dhenkī*) which is worked with the foot. The husked rice is about seventy-five per cent. of the unhusked grain, twenty-five per cent. being coarse silicious husk (*bhūst*), which is useless for any agricultural purpose except fuel.

The principal autumn *harjins* crops are nine in number, viz., *sāwan* Autumn *harjins* (*Oplismenus colonus*),¹ *tāngun*² (*Panicum Italicum*), *manrua* crops: (*Eleusine coracana*),³ *kodo* (*Paspalum frumentaceum*),⁴ *maize* (*Zea mays*), *bajrī*⁵ (*Holcus sorghum*), *māsh* or *urd* (*Phaseolus radiatus*),⁶ *mothi* or *bhingi* (*Phaseolus aconitifolius*), and *san* (*Cannabis sativa*). These are mostly millets and pulses.

Sāwan has two varieties, the large (*ladarūd*) and the small (*sain*), the former attaining to a height of three or four feet, and the latter to only two or three. When sown alone about four sers of *sāwan* seed go to the acre, but it is often sown along with three or four other crops, such as *tāngun*, *arhar*, *urd*, and *til*, when of course less seed is required. Sowing takes place at the end of May or beginning of June in the *Rohinī nakhāt*, and the crop is ready at the end of August. A fair outturn would be eight to ten maunds, but *sāwan* is injured by excess of rain and east winds and is attacked by a blight

called *bambha*. *Tāngun* resembles *sāwan* in having two varieties and in its general cultivation.

Manrua or *makra* has a small early and a large late variety. The grain is small, of a dark-brown colour in each, and the plant stands from one and a half to two and a half feet high. It is sown when the rainy season has fairly set in, and generally alone. From four to five sers of seed is used, and from fourteen to fifteen maunds of produce obtained per acre. The crop is ready in September. *Manrua* is the most profitable of the early millets, having only about 3 or 4 per cent. of husk as compared with 50 per cent. in the case of *sāwan* and *kodo*.

Kodo grows a foot and a half high. It has a larger grain than any of the foregoing, of a dingy brown colour; is sown, with *arhar* generally, after the rains have begun, and is cut at the

¹ *Panicum miliaceum* or *frumentaceum*.
corraconus (Set. Rep.)

² Also known as *hdkun*.
⁴ Or *Paspalum scrobiculatum* (Set. Rep.)

³ Or *Cynoseurus*
⁵ Mr. Reid says in his Settlement Report that the *bajrī* or *bajra* of Azamgarh is identical with the *jadr* of other districts. The bulrush millet (*Holcus spicatum*), the *bajra* of western districts, is almost unknown in Azamgarh.

⁶ *Dolichos pilosus* (Set. Rep.)

end of September. Six or seven sers of seed go to the acre, and the yield is ten or eleven maunds. The flour made from the *kodo* produced in this district does not generally produce intoxication, nor does the straw affect persons who sleep upon it; it is otherwise with *kodo* imported from the trans-Gogra districts.

Maize, called indifferently *junhari*, *jaunhari*, and *makai*, has three principal varieties : *chanewán*, with a small head and roundish grain of yellowish colour ; *girdawá*, with a large roundish whitish grain ; and *pírawa*, a tall plant with a flat yellow grain. As a field crop it is not sown till the rains have set in, but market gardeners raise it in the hot weather by irrigation. It is rarely sown alone ; from three to four sers of seed go to the acre for a sole crop, and the outturn when sown alone is said to be about twelve maunds. It ripens during September and October, but is liable to blight, and requires much watering.

Bajri, usually with the addition of the word *jhupauwa* to distinguish it from the *bajri* or *bajrá tángunauwa* or bulrush millet, is the large millet known elsewhere as *jóár*. It is rarely sown alone, and when so sown is generally intended for fodder (*ohari*) and cut while green. There are two varieties of *bajri* : one ripening during October, and the other a little later. About four sers of seed are sown for a sole crop, and a good return is twelve or fourteen maunds. In the last two grains (maize and *bajri*) there is not more than 5 per cent. of husk.

The pulse *urd*, called *másh* by Muhammadans, has two varieties: one *thr*; *pakhni*, a blackish grain, ready in August and September ; the other, a greenish grain, which ripens two months later. Both are sown with other crops, but for a sole crop four sers of seed are required, yielding in good seasons one-and-a-half maunds for the first variety, and eight maunds for the second. Of the pulse *mothi* there are two varieties, and they are generally sown alone.

The early grain crops which have been described are called *nand-birei* or petty crops by Azamgarh agriculturists. The grain which they and the early rice yield is kept for home consumption: and little of it, except perhaps maize, goes into the market. The *nand-birei* cost little in labour and seed, but they are uncertain in outturn. In fact, their uncertainty is one reason for the mixed fashion in which they are sown. Taking them in the lump, the yield of grain per acre in fair land in good seasons is about twelve or fourteen maunds, but the average yield is probably considerably less. The outturn of fodder from them is said to be about double the outturn of grain.

Two autumn fibre crops may be noticed : *san* (*Crotolaria juncea*) and *patsa* (*Hibiscus cannabinus*). The latter is grown throughout the district by cultivators of all castes round the edges of their sugarcane fields. The seed is put into the ground at the beginning of the rains, and the plant is cut in October. *San* is sown by itself in little plots in most parts of the district. The only localities in which it is largely grown are Dáúdpur and other villages to the south of Rání kí Sarái, in parganah Nizámábád, and in the north of parganahs Kauriá and Atrauliá, where the cultivators are Sankattá Kunbís, who also make up their *san* into sackcloth. *San* is sown in the beginning of the rainy season at the rate of about four sers of seed to the acre, and the crop is ready in September. The amount of fibre produced in the district is not more than is sufficient for local requirements.

Beginning with the light *kharíf* crop or with early rice, the cultivator, after that crop is cut, lets the land lie fallow, but prepares it for sugarcane, which is sown in the spring. For a whole year the land is occupied by sugarcane, and after it is cut the land lies untouched till the rains, when it is prepared for barley. Sown in October, the barley is cut in the spring. The land is then either left fallow till the following October for a second crop of barley, or an early *kharíf* crop is interposed.

The principal spring crops are wheat, barley, peas, oats, gram, masúr (*Ervum hirsutum*), *latrí* (*Lathyrus sativus*), *arhar* (*Cytisus cajan*), rape, linseed, cotton and sugarcane. Little wheat is grown in Azamgarh, and barley is the chief spring crop, the reason apparently being that the yield of barley is greater, and barley meal is universally eaten. Thus barley may be said to be the food-grain, and sugarcane the one from which the agriculturist pays his rent. There are grown but one kind of barley and two of wheat, the red and the white. Peas have several varieties in Azamgarh, known as—(1) the *kábuli* or *barkí*

Spring crops

Wheat and barley.

Peas.

Gram and *latrí*.

Arhar.

keráo, a large white kind; (2) the *patnai*, a small white; (3) the *burhia* or *matlar*, a large greenish brown; and (4) the *sughai* or *rajmahali*, a small mottled variety. Of gram there are two varieties, *madaraha*, the large reddish, and *mahobia*, the small light-coloured ones. It is sown on land which is used first for early rice and where barley or peas would not properly grow. *Latrí*, called by Carnegie the chickling vetch, is grown in the south half of the district in black clay soils and in the sandbanks of the Gogra. If eaten in excess the grain produces paralysis. *Arhar* next to peas is the most important of the pulses. The *mághi* variety ripens in January

and February and the *chaiti* in March. Of the *chaiti* sort there are several varieties. Four or five sers of seed go to the acre and twenty or twenty-five maunds of grain and twenty-five maunds of chaff are a fair crop.

Under the head of rapeseed have been included all the varieties of oil-seeds of that sort. These varieties are *râi*, *sarson* proper and *torî*. *Râi* and *sarson* are rarely sown by themselves, but generally with barley or peas; *râi* mostly with peas, *sarson* mostly with barley. *Râi* is a smaller plant than *sarson*, with a small compact capsule (siliqua) and a blackish seed. Land having been prepared for barley or peas, *râi* and *sarson* are scattered over it at the rate of about a ser and a half to the acre, and the principal crop is then sown. The *râi* and *sarson* are ready in the end of January and in February, and are weeded out of the field. When *râi* and *sarson* are grown with barley and peas, the return of seed is generally about three or four maunds to the acre. The stalks and bruised capsules are of little or no use except for fuel. The oils of *râi* and *sarson* are used alike for a variety of purposes, but that of the latter seems to be preferred. *Torî* is a smaller plant and ready for cutting a month earlier, but it is of little consequence. There is a wild weed of the mustard family called *thura* in the *kashhâr* country. It is gathered for fodder and also yields an oil for burning. The great enemy of the mustard crops is damp weather in January. The plants then become covered with little green lice, called by the people *mîhî*, which destroy the flowers and young capsules. In a field once attacked very little of the crop escapes.

Very little cotton is sown in Azamgarh. The variety usually sown is a large plant, about four feet high, which bears in the spring and summer from March to May. The capsules are large, but most of the contents is seed. The staple is scanty and short. The plant is either mixed with *arhar* or is grown in little corners and patches of ground about hamlets.

We pass now to sugarcane, the crop which takes up more of the time and labour of the Azamgarh agriculturist than any other. A number of varieties of sugarcane are known in Azamgarh. Those which are most in use are *sarautî*, *raksua*, *reonra*, *mango*, and *phatniyî*. The last is grown chiefly in the *kashhâr* country. The people are not more particular about their selection of sugarcane seed than about the seed of other crops. The best soil for cane as a sugar-producer is a good clean clay, especially that known as *karail*. The preparation of the land, the mode of sowing and the processes of hoeing, top-dressing and harrowing have

been described more than once for other districts, and from the account given of them in the settlement report they seem to have no peculiarities in this district. Each root (*thán*) of strong plant should throw up from ten to twenty canes (*gohan*). An acre of fair crop should contain upwards of 90,000 canes. The crop suffers occasionally from blight (*kuswá* or *khairí*), which shows itself in the brown withered appearance of the leaves. But its chief enemy is a greenish caterpillar (*dholá*) which destroys the head of the young plant and prevents its growth. Canes attacked with *dholá* generally throw out sideshoots called *pachkhá*, which grow from four to nine inches in length, but these never make up for the damage done to the head of the plant. The manufacture of sugar will be referred to in Part III.

Very little indigo has ever been grown in parganahs Deogán, Belhábáns, Chiriákot, and Karyát Mittá. In all the other parganahs Indigo. it was a not uncommon *khairí* crop, but the area sown with it has recently very much fallen off. Indigo is grown in two methods. In one of these the seed is sown, with the help of irrigation, in the spring and hot weather. This crop is called *jamaudá*. In the other method indigo is sown at the beginning of the rains. This crop is called *asárhá* or *naudhá*. Since the introduction of the irrigation method, *asárhá* has fallen somewhat into disrepute; for though the cost and labour of cultivation in the former are greater than in the latter, the plant as a colour-yielder is much superior. The *jamaudá* crop is ready in August; the *asárhá* crop a little later. There is no special mode of cultivation. The crop from *khuntá* is ready in August; and *asárhá* is said to give a rather better *khuntá* crop than *jamaudá*. The *khuntá* crop having been cut, the plant is eradicated. *Jamaudá* sometimes suffers from attacks of insects in the hot weather, but it is better able than *asárhá* to stand excess of wet in the early part of the rainy season. The whole crop suffers from continuous wet and cloudy weather in the end of July and in August.

The area under poppy in the years of settlement was 8,327 acres, and this return agrees very closely with those of the Opium Poppy. Department. From 80 to 90 per cent. of the opium cultivators are Koirís, but cultivators of other castes have also taken to raising poppy. During the last twenty years considerable variation has taken place in the yearly area under poppy; but the area would appear to be generally greater now than it used to be at the beginning of the period.

The varieties of the poppy plant current in Azamgarh are *bhagautiá*, *tiliá* or *tilerá*, *káldipostá* or *karaidantá*, and *barápostá*. The first seems to be the oldest

known, and is now the least sown, variety. It is, when mature, two and a half or three feet high, has a small capsule, and yields little sap. In size *tiliā* resembles *bhagantiā*, but the capsule is large and its yield of sap is fair. *Karandā* is also about the same height as *bhagantiā*. Its stem is black when mature, and it is a good sap yielder. *Bardpostā* grows about four feet high, has a very large capsule, and yields much sap. It comes to maturity in a somewhat longer time than the three other varieties, which all ripen about the same time. The Koiris always keep it distinct from the other varieties; regarding the latter they are not always particular.

The average yield of opium is greatest in parganahs Ghosi, Mau, and Gopālpur, and the best poppy tracts are found round the town of Mau, Ghosi, and Sūrajpur. In suitable land, such as that in the tracts just mentioned, opium is admittedly produced in good seasons at the rate of eighteen or twenty sers to the acre, but the ordinary yield is more nearly twelve. The Opium Department's returns show the average yield to have been nine sers during sixteen years (good and bad) from 1858-59 to 1873-74, and the average area 7,149 acres.¹ The small amount of the average yearly sales of manufactured opium at the Government treasuries—about 25 sers only—points to the retention of opium by the cultivators for illicit disposal. The highest average yield is found when the smallest area was cultivated, and *vice versa*, the reason being that in years of limited cultivation only good land was cropped with poppy by the regular cultivators.

Of the produce which has been included under the head of vegetables a perfectly complete list cannot be given, nor does most of it call for detailed notice. It is raised

Cucumbers of sorts,
Lentils of sorts,
Spinach of sorts,
Egg plants,
Potatoes,
Sweet potatoes,
Ehble arums,
Turmeric,
Ginger,
Onions and garlic.

Radishes,
Carrots,
Anise seed,
Capsicums,
Cress,
Safflower,
Castor-oil plant,
Tobacco,
Betel-leaf.

chiefly by Koiris on *koirā* land or little market gardens round hamlets, and is consumed locally. A short notice, however, of the cultivation of tobacco, safflower, castor-oil plant,

and betel-leaf may be given.

Tobacco is cultivated on patches of land about hamlets, chiefly by Koiris.

Tobacco.

Maize and other early *kharif* crops are sometimes taken from it before tobacco. The seed is sown in the end of August in nurseries; and the young plants when from four to six inches high

¹ The lowest figures are for the years 1859-60 (4,903 acres) and the highest for 1870-71 (9,149 acres).

are planted out in the field in October. The crop is ready in the end of February and in March, and the leaves should then be thick, tear with crispness, and have a slightly yellowish tinge. The stem of the plant is cut a little above the level of the ground, and the leaves are separated from it. The leaves are allowed to lie for a day or two, and are then removed by the curer. The stems are useless, and burnt or thrown away. The field in which are the roots is then watered, and a second crop (*dorjā*, *dorjī*) is raised from them. This is ripe in May, and though not equal in quantity and quality to the first crop, it is, if water has been regularly supplied, still valuable. In some localities a new crop is raised in the spring and hot weather. The young plants which are reared in a nursery during the winter are planted out in March, and the crop is ready in May.

Two kinds of the plant are cultivated, the indigenous (*dest*), and the foreign (*vildiyatt*), and of the former there are two varieties, *dhamakkā* and *gulabawā*. Dried undressed tobacco (*surtī*) is not made in Azamgarh, and the fancy stuffs which are made up from it do not concern us. The manufactured tobacco made from local produce is called *galāwat* or *lālsāht*—a black dirty-looking mass. The green leaves are cut up and allowed to dry in the sun for about fifteen days. They are then mixed up with molasses and *reh* in a large vessel (*nānd*) over a furnace and boiled for four or five hours. To two parts of leaf there should be one of molasses and one of *reh*, but the quantity of the latter is often much greater. The stuff may be used at once, but it improves with keeping for eight or ten months. Its price varies between eighteen and thirty sers for the rupee.

Safflower (*Carthamus tinctorius*), called *kusam* or *barre* by the natives, is generally sown in little patches close to hamlets, but it may be seen in some places sown round the edges of *rabi* fields, or scattered among the spring crops like rape. It is sown in October, and is ripe in the end of February and in March. The plant receives no special care, and though all castes sow it, Koiris chiefly do so. There are two varieties of the plant, the barbed or prickly called *kateilī* or *rakaswā*, and the smooth called *munrillī*. An acre of safflower should yield about fifteen sers of dye. Koiris sell their produce; by other castes it is kept for domestic use, being supplied to the dyers along with the fabric when yellow cloth is required for marriages or on other occasions.

Castor plant is sown, either a few plants in one place, generally about Chamār hamlets, or round the edges of their sugarcane fields and gardens by cultivators of all castes. The seed

is put into the ground in the hot weather, and the beans are ripe in February, March, April, and May. The plant receives no special culture. There are two varieties—*renri*, a tall plant with long bunches of capsules, which is usually sown round sugarcane, is ripe early, and is generally cut down at the end of the first season; and *bhatrenri*, a shorter plant, which is sown both round fields and in other places, ripens later than *renri*, and when not sown in fields is kept for three or four seasons. Of the two varieties the latter yield most seed. The castor plant is liable when young to the attacks of beetles, and afterwards to a blight called *patul*, from which the seed dries up. When ripe the fruit is taken from the tree, is dried in the sun, and is then rolled upon the ground under a board. The capsules are thus broken and the beans extracted. The cultivator either sells the beans or extracts their oil for himself. In the latter case the beans are first roasted slightly, are then pounded in a mortar and finally are boiled in water. The oil passes from them and floats on the surface of the water, from which it is taken up with a loose ball of human hair. The yield (in weight) of oil is about a fourth of the weight of dry beans of *renri* and a third of *bhatrenri*. The refuse is of no use; but the leaves of the young castor-plant are good fodder, and the stems are useful in thatching and in other ways.

Pán or betel pepper (*Charica betel*), is not a garden (*koirár*) plant and is grown only by the professional cultivators and vendors called Baráís. The lands on which it is grown are called *barri*. It is mostly grown in parganah Mábul, but even there its cultivation is decreasing. Pán-beds, as mentioned in Part I., are formed upon the banks of old tanks. The best soil for *pán* is a clean blackish mouldy clay. A bank having been selected, the ground is dug up to the depth of six or seven inches and levelled off in even slopes on both sides of the bank. Earth is then taken from the dry bed of the tank, pounded into dust and laid over the bank three or four inches deep, and the whole bank well watered with the hand. A shed is then erected on the bank. It is usually six or seven feet high and inclosed on all sides. The doors are on the tank side of the bank, and are provided with screens. The supports of the shed are in some places entirely of bamboo, but in others cuttings of a quick-growing plant (an *Euphorbia*) called *pharhat* are planted round the bank to form supports. The walls and roof of the shed are made of thatching-grass strengthened with cuttings of *sarpat*, bamboo twigs, and any other light brushwood that is available. The walls are made thick in order to keep out the wind; but the roof is thin enough to admit a certain amount of sunlight and to allow rain to pass through gently in small drops. *Poi*, *arud*, *parorá*, *kúndrí*, and other light climbing vegetables are

frequently planted inside the shed. Climbing up they spread over the roof and form part of it. The supports of the shed are generally called *kora*, the walls *tattl*, the roof *méro*; and the whole conservatory or garden is called *baraith*. The ground within the *baraith* is divided into strips about two feet broad running over the bank from one side to the other. Each alternate strip, called an *átar*, is planted with *pán*, and it is by the *átar* that rent, varying from one ána to six per *átar*, is charged by the proprietor of the land. The vacant strips serve as passages and are called *paks* or *pairaks*. *Pán* is planted in the *átars* in rows (*múr* or *khát*) from four to six rows to the *átar*. It is not raised from seed, but from cuttings. These are cut with three or more joints (*ánkh*). They are placed in little furrows and lightly covered with soil. A layer of thatching-grass or rushes is then laid upon the furrow and kept damp till the young shoots appear and make a little growth. Planting is done in the spring (March); the cuttings are generally under grass for a month or more; and from the time of the removal of the grass till the rains the plant must be regularly and carefully irrigated. Towards the end of the rains the *átars* are manured with pounded oil-cake, sometimes with pea-meal. During the cold season irrigation is renewed, but more sparingly than in the hot months. The plants are trained upon thin supports called *sarai* or *kamáiá*. The plant grows from four to seven feet high. Vines planted in March yield leaves fit for plucking in June or July. *Pán* is plucked all the year round, but the full-grown plant yields most leaf in the autumn. If properly tended, the plants last two or three years.

The leaves when mature bend back and are nipped off with the hand. They are arranged in packets of fifty called *kumrls*, and four of the latter make a *dholl*. These again are packed in little baskets of leaves called *gadankas* or *donds*. The plucked leaves must be kept damp, be frequently turned, and little rotten spots in them cut out. In a garden of good healthy plants, from fifty to a hundred *dholls* of *pán* per *átar*, according to the length of the *átar*, are gathered in the season. The leaves are sold to Tamolis at rates varying with the season from half an ána to five ánas a *tholi*.

Pán is very susceptible to frost. It suffers also from blights (*gándhilt*, *laphá* or *gobrawá*) and from attacks of lice (*máhu* or *láht*). Several varieties are planted; *sánchl*, *bangalá*, *chakaiyá*, *kopuri*, *kukariá*.

A statement (condensed from an elaborate one in the Settlement Report) of the estimated produce of all the principal kinds of grain, with the average price and value per acre, is appended. The figures represent the outturn of a favourable year, and the prices those which

Rates of outturn
of produce.

the agriculturist would have obtained if able to wait for a favourable market and not if compelled, as he usually is, to sell it at once, whatever the state of the market.

Name of produce.		Estimated out- turn per acre in favourable years.	Average price rate of produce.	Estimated value per acre.
				Rs. a. p.
Early rice	Grain	17 maunds	26½ sers to the rupee	26 0 0
	Straw	20 bundles or 25 maunds.	One āna per bundle	1 4 0
Jarhan rice	Grain	25 maunds	26½ sers to the rupee	38 0 0
	Straw	35 bundles or 40 maunds.	1 āna per bundle	2 4 0
Bhadein rice	Grain	13 maunds	26½ sers to the rupee	20 0 0
Wheat	Bhād	25 "	3 maunds "	8 0 0
	Grain	20 "	17½ sers "	46 0 0
Barley	Flūsā	25 "	3 maunds "	8 0 0
	Grain	25 "	25 sers "	40 0 0
Peas	Bhūsā	25 "	3 maunds "	8 0 0
	Grain	32 "	27 sers "	47 0 0
Wheat and bar- ley (gyat).	Bhūsā	30 "	3 maunds "	10 0 0
	Grain	22 "	22 sers "	40 0 0
Barley and peas (jauherai).	Bhūsā	25 "	3 maunds "	8 0 0
	Grain	29 "	26 sers "	45 0 0
Gram	Bhūsā	28 "	3 maunds "	9 0 0
	Grain	18 "	22 sers "	33 0 0
Masūr	Bhūsā	21 "	3 maunds "	7 0 0
	Grain	10 "	25 sers "	16 0 0
Latet	Bhūsā	22 "	3 maunds "	8 0 0
	Grain	10 "	36 sers "	13 0 0
Arhar	Bhūsā	30 "	3 maunds "	10 0 0
	Grain	22 "	25 sers "	35 0 0
Linseed	Bhūsā	25 "	3 maunds "	8 0 0
	Grain	10 "	25 sers "	16 0 0
Rape	...	10 "	25 "	16 0 0
Sun	...	22 "	30 "	29 0 0
Sugar	...	60 "	Rs. 2-2-9 per maund	180 0 0
Indigo	...	25 "	...	30 0 0
Poppy	...	...	...	90 0 0
Other garden crops.	...	...	...	90 0 0
Petty produce sown with other crops.	...	...	...	5 0 0

The estimated value per acre for poppy is shown in the statement as Rs. 90, while the Government price averages only Rs. 44. The difference is thus accounted for : Rs. 3 represents the value of the *roti*, and Rs. 10 that of the seed and dry capsule ; the rest is made up by the additional crops grown on poppy-land, allowing also something for embezzlement and bribery. The

Rs. 90 per acre in the statement represents the value of all the produce of poppy-land and not only of the opium.

As to whether or not the soil now yields less than it used to yield, it may be observed that greater care in agriculture is shown than formerly, and a decrease in the average fertility of the whole cultivated area is no proof of its abatement on individual lands. The extension of cultivation to inferior land has proceeded with great rapidity between the outset (1833-37) of the expired and that (1867-77) of the current assessment. In that interval an increase of 101,232½ irrigated and 68,337½ unirrigated acres, or 30·24 per cent., was made to the area of cultivation shown in the first of the years mentioned. But this difference is not all due to the extension of cultivation; 32,226½ must be deducted for resumed *jágírs* which were formerly not included in the assessable area. A little less than one-fifth of the enhancement in the cultivated assessable area of the district is attributable to this. Then, at last settlement it seems to have been notorious that in some parganahs the cultivated area was under-measured. Parganahs Deogán, Muhammadabad, Mau Nátbhanjan, Ghosi and Nathúpur were specially named in this connection by Mr. Thomason in his final report. What percentage may be allowed for serious under-measurement is not apparent. But deducting the former area, the net increase shown is 24 per cent. for the whole district, the figures varying very much for the various parganahs. The highest percentage, 71, is found in Mau Nátbhanjan, the next, 51, in Muhammadabad, followed by 37, 31 and 27 in Ghosi, Sagri and Nizámabad respectively; the lowest rates are 3 per cent. in Atraulia, 9 in Kauria and Belhábáns, and 12 in Nathúpur and Chirákot. No comparison can be made between the two periods as regards irrigation, the areas under different kinds of produce, and under groves, owing to the absence of statistics for former periods.

We turn now to the reverses which have checked the advance of tillage.

It would be interesting to ascertain whether the efflorescence *reh* is on the increase in spite of the efforts to reclaim lands affected by it, but materials for any conclusion on the subject are wanting. There is no special liability to weeds and blight, and sufficient has been said about the latter in the description of the crops.

An excessive rainfall, though perhaps less disastrous to the agriculturist than a defective one, is also very unfavourable. Of past instances of heavy floods, the one that took place in September, 1794, when Bú Ali Khán was *shakladár* of Azamgarh, and another which occurred in July, 1838, may be mentioned. There were doubtless others

but no record of them seems to have been preserved. In recent times there has been one disastrous season of this kind, in 1871-72. In that year the early

The damage from an excessive rainfall. The season of 1871-72

autumn and the sugarcane crops, where not altogether destroyed by inundation, yielded very little; a good deal of the transplanted rice was damaged by excessive floods; and the lands in which the spring crops are sown could not, from the continuous wet, be properly tilled. The prospects of the latter harvest were therefore indifferent from the first; and in January and February there was a great deal of damp wet weather which made the result very poor.

In the same year (1871-72) destructive inundations took place in the low

The floods in the Gogra and Chhoti Sarju in that year.

alluvial lands near the Gogra and Chhoti Sarju, and in the valley of the Tons. The Gogra inundations, indeed, were a repetition of inundations of the same sort in the preceding season; and they were followed by similar, but less harmful, floods in the succeeding year. In all the years much of the early autumn and sugarcane crops was injured or destroyed in the *kachhár* country in the north of parganahs Gopálpur, Sagri and Nathápur, and a good deal of land was thrown out of cultivation.

The Tons rose above its usual level in the rains of 1870; but the flood of

The flood in the Tons.

that year did little damage compared with the great flood of September, 1871. By the latter, which rose far above and beyond the channel of the stream, the autumn and sugarcane crops over a large area and many hamlets and houses were destroyed. Parts of the town of Azamgarh were submerged; and though no loss of life and little or no loss of property, except standing crops and mud houses, anywhere occurred, a good deal of distress followed, and the flood is likely to remain for a time, as a local era, in the memory of the people. It was not, however, the first of its kind in the Tons. The two floods mentioned above as having taken place in 1794 and 1838 respectively were both chiefly felt on this river. Their levels were preserved on an old house in the town of Muhammadabad; and from the marks it appeared that the flood of 1871, though about two and a half feet higher than that of 1838, fell short of the flood of 1794 by about a foot. The highest flood level in 1871 was 34.98 feet above the level of the river-bed, that of 1870 being 29.47 feet, and the highest from 1859 to 1869, 27.06 feet.

We turn now to the history of famines, but this for Azamgarh will be a very brief one. Mr. Reid, writing in April, 1877, stated that during the last hundred years, so far as it had been ascertained, there had been no such calamity as is generally understood by a

famine, or a season in which the general population is decimated by starvation or is forced to wander from home in search of food. Of minor droughts which stopped short of actual famine, there is, however, some memory among the people. In some places the famine of 1782-83 is still remembered, and at least in one town, Mau, deaths from starvation took place. Mirzá Atá Beg was *chakladár* of Azamgarh at the time, and a mosque and wells in the little town of Kopáganj are pointed out, which he had made in order to give employment to the poor of the place. But the general population did not die from starvation, and wheat sold in the Kopáganj market at 14 sers for the rupee—an unprecedented rate for those days doubtless, but not indicative of absolute dearth. Regarding the year 1837-38 there seems to be no memory, and wheat is said to have sold at 20 sers for the rupee. Since then there have been years of scarcity, but there has been no famine properly so called. In October, 1869, the price of wheat rose to 11 sers for the rupee; and in November, 1877, to 10 sers 15 *chhaták*. The official account given of the scarcity, which amounted in other parts of the country to a famine, in the years 1877-79 is a very short one and may be given *in extenso* :—

"The failure of the *kharif* of 1877 was felt with considerable severity in many parts of this district—the chief of which were the parganahs of Sagri, Mau, Mohamadabad and Ghosi. The periods of greatest distress were in January and February, 1878—the ripening of the spring crop closing this period—and again in July and August, the *kharif* harvest causing distress to disappear finally.

"Relief work, of the nature of repairs to roads, was commenced on the 13th January and continued up to the 16th April, the attendance being—

3 rd month.					Daily average	Aggregate.
January, 1878	...	...	..	..	1,110	25,928
February "	...	...	..	...	3,503	100,894
March "	..	...	...	..	308	9,531
April "	...	...	..	...	121	1,941

"On the 31st June work was again commenced, as the pressure was apparently growing severe, though its extent was limited. The attendance registered—

For week ending 15th June	...	...	...	...	643
" 22nd "	...	...	...	...	840
" 29th "	...	...	...	...	897 ;

but the application from the 1st of July of a distance test, by which no one was allowed to work within eight miles of his home, reduced the numbers to an average of 671 for the week ending 6th July, 446 in the following week, and 317 for that ending 20th July. As the weather had by this time become favourable and agricultural operations afforded abundant employment, the work was closed on the 21st, the weakly labourers being transferred to the poor house for employment on light work near it.

"A poor-house was opened at head-quarters on the 25th June, and subordinate poor-houses in Sagri, Mau and Mohamadabad for different periods between the 11th August and

20th September. The daily average number of persons relieved in these was 411 in July, 715 in August, and 450 in September.

"Relief work for the inmates was also provided during 23 days of August and up to the 27th September, when it was finally stopped. The central poor-house remained open till the 24th October. The following table shows the extent of relief afforded from June to October, 1878 —

Month.	RELIEF WORKS.		POOR-HOUSES.	
	Daily average.	Aggregate.	Daily average.	Aggregate.
June, 1878	693	19,402	195	1,170
July "	411	12,729	431	13,381
August "	100	2,302	715	22,165
September "	151	4,082	490	14,700
October " ... ..	...	...	38	912

In parganah Máhul, especially in tappa Didárganj, considerable deposits of chloride of sodium exist in some places. Indeed, the prevalence of salt in various localities on the west side of the district has led the Customs Department to prohibit the manufacture of saltpetre in parganahs Máhul, Kauriá, and Atrauliá. The subsoil strata in the *bárganj* portion of the district vary a good deal in character, thickness and vertical arrangement. Besides the deposits in which *reh* lodges, there are beds of grey and brown sand, of grey, black, and yellow clay, and of earth intermediate between these. *Kankar*, in greater or less quantity, and in smaller or larger nodules, occurs in most of the stiffer beds.

Stone for facing, rubble work and flags is obtained from Chunár; the first costs from 20 to 24 ánas per cubic foot, the second from 16 to 20 per cubic foot, and the third, according to size and thickness, from four rupees each to fifteen rupees per 100. The cost of bricks $12 \times 6 \times 3$ is for the first class Rs. 12 per 1,000, second class Rs. 10, and third class Rs. 8. Goodwin pattern tiles are Rs. 16 per 1,000 and common country tiles twelve ánas to twenty ánas per 1,000. *Kankar* lime made with cowdung is Rs. 20 per 100 maunds, and made with wood or charcoal Rs. 25 to Rs. 30. Shell lime is Rs. 10 per 100 maunds. *Surkhi* is worth Rs. 10 per 1,000 maunds. *Kankar* for metalling roads costs on an average three rupees per 100 cubic feet. *Sál* is procured from the Taráí and Barhálganj by Dohrighát, and costs 36 to 40 ánas per cubic foot in logs. *Sál* beams, averaging 30' in length and 5" thick, cost Rs. 10 to Rs. 12 each; 20' \times 4," Rs. 3 to Rs. 6; 18' \times 3," Rs. 2 to Rs. 3 each. *Sarpát*-grass for roofing purposes costs about five rupees per 100 bundles, and bamboos Rs. 15 to Rs. 20 per 100. The cost of metalling a road 12 feet in width and a mile in length is about Rs. 950.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

In treating of the population of the district by successive censuses, it will be unnecessary to give the results of former enumerations in the same detail as was done in some other notices. For the exhaustive analysis to which the figures of previous censuses of the Benares province have recently been subjected (in the report on the late census), throws upon those figures so great a suspicion of inaccuracy, that it would be mere waste of space to repeat them at any length. In the following statement will be found the main results of six successive enumerations for the district as it now stands, omitting minor changes of area, such as arose from alluvion and diluvion:—

Census of	Total population.	Hindus.	Muhamm.- dars and others	Density per square mile.	Increase or decrease.
1837	779,555	...	...	367	...
1847	1,120,082	981,453	139,229	529	+ 341,127
1853	1,415,435	1,214,207	201,228	660	+ 294,753
1865	1,305,169	1,038,732	166,437	506	- 210,266
1872	1,317,626	1,139,211	178,415	613	+ 112,448
1881	1,604,654	1,393,387	211,267	757.3	+ 287,028

The two first enumerations in the above statement were mere guesses and absolutely valueless. That of 1853 was, however, a real census, inasmuch as it professed to be a counting of the people and not merely of the houses. Mr. White, in his report on the late census, shows reason for thinking that there was generally an over-statement of the population at the 1853 census, and a considerable under-statement at those of 1865 and 1872. No safe deduction, therefore, can be drawn from the above figures as to the rate of progress of the population; and it is clear that, if the totals are incorrect, so also must be the details.

Passing, then, to the statistics collected at the 1881 census, we find a recorded increase in the nine years since 1872 of 287,028, the increase in the males being 106,030 and in the females 180,998. This represents the enormous increase of 21.79 per cent. Mr. White thinks that a very small portion of this recorded increase is real; but that the greater part is owing to the more accurate counting at the late census. A very strong proof of this is the fact that the increase in the females has been apparently at a far higher rate than among the males.

The totals by religion and the density per square mile, according to the census of 1881, were for each tahsil and parganah as follows :—

Tahsil.	Parganah.	Total population		Hindus.		Muhammādans.		Christians.		Density per square mile
		Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	
Deogān...	Deogān	115,322	56,063	106,793	51,711	8,584	4,352	...	...	676
	Bela Baulat-ābād	84,219	41,315	77,578	37,925	6,641	3,420	...	...	657
	Bellabāus	50,884	19,234	38,732	18,650	1,152	574	...	...	653
	Total	230,425	116,632	223,043	108,286	16,377	8,346	...	...	615
Azangarh ...	Nizāmābād	278,011	137,185	226,031	110,520	52,507	26,631	73	34	884
Māhul ...	Māhul	100,553	49,481	139,910	68,296	27,788	14,185	...	...	647
	Fauriā	42,422	20,000	46,151	22,761	2,291	1,127	...	...	807
	Atraulā	98,026	46,351	88,610	42,832	7,216	3,522	...	...	827
	Total	319,140	162,723	274,651	133,889	37,295	18,834	...	...	717
Sagri ...	Gopālpur	49,844	24,652	45,156	22,330	4,688	2,322	...	...	766
	Sagri	173,543	87,843	162,902	75,004	25,631	12,839	...	...	779
	Ghūsi	125,886	62,092	114,749	60,431	11,136	5,661	...	...	752
	Nathépur	93,193	46,831	82,930	41,510	10,263	5,321	...	...	763
	Total	447,466	221,418	395,737	196,275	51,718	26,143	...	...	708
Muhammādābād	Karjāt Mittā...	13,076	6,365	12,658	6,150	417	216	...	...	508
	Chirākot	50,537	24,699	46,705	22,215	4,832	2,484	...	...	683
	Muhammādābād	238,442	116,979	198,495	96,758	39,943	20,219	4	2	776
	Mau Nātbhājan.	21,943	12,224	16,862	8,159	8,081	4,066	...	...	1,103
	Total	327,017	160,267	279,720	133,282	53,293	26,983	4	2	707
District total		1,601,654	788,215	1,393,387	681,25	211,190	106,937	77	36	747

The population (1,601,654) was distributed amongst 8 towns and 4,633 villages, the houses in the former numbering 13,339 and in the latter 231,997.

The males (816,429) exceeded the females (788,225) by 28,204 or 3·7 per cent. The density per square mile was 747·3; the proportion of towns and villages per square mile 2·1, and of houses 11·2. In the towns 6 persons and in the villages 6·5 persons on an average were found in each house.

Following the order of the census statements, we find (*Census form IIIA*)

Christians by race. the persons returned as Christians belonged to the following races:—British-born subjects, 8·4 females; other Europeans, 19 (9 females); Eurasians, 10 (4 females); and natives 40 (19 females). The sects of Christians represented in Azamgarh were the Churches of England and Rome. The relative proportions of the sexes of the main religious

Relative proportions of the sexes of the main religious divisions.

divisions of the population were as follows:—Ratio to the total population of males 5088, of females 4912, of Hindus 5683, of Muhammadans 1316, and of Christians 0004: ratio of Hindu males to total Hindu population, 5111; of Muhammadan males to total Muhammadan population, 4936; and of Christian males to total Christian population, 5325. Of single persons there were 360,868 males and 246,875

Civil condition of the population.

Conjugal condition and ages of the population.

males; of married 415,682 males and 416,128 females; and of widowed 89,879 males, and 125,227 females. The total minor population (under 15 years of age) was 619,785 (298,559 females), or 38·6 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given:—

	HINDUS.						MUHAMMADANS.					
	Single.		Married.		Widowed.		Single.		Married.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years ..	100,548	160,072	0,182	0,825	66	134	30,351	20,070	513	1,119	19	18
10 to 14 " ..	65,032	26,829	26,874	40,170	418	622	10,097	6,440	2,957	6,722	57	53
15 to 19 " ..	21,097	2,266	29,127	6,141	601	856	3,153	590	3,793	6,155	146	105
20 to 24 " ..	11,721	800	39,751	63,316	1,815	2,055	1,250	221	6,181	8,158	290	379
25 to 29 " ..	7,813	520	54,225	69,563	2,873	4,466	610	145	7,407	9,047	209	404
30 to 39 " ..	0,795	0,22	92,679	91,152	0,118	18,649	431	152	18,590	13,396	775	2,368
40 to 49 " ..	2,105	258	63,335	10,192	6,089	24,168	169	70	9,616	7,229	887	3,811
50 to 59 " ..	1,109	113	32,049	15,779	6,493	22,076	58	30	5,355	2,573	891	9,700
60 and upwards.	815	01	11,075	7,895	9,477	33,295	51	28	4,000	1,826	1,563	6,262
Total ..	313,711	211,157	303,201	351,011	35,191	109,051	47,101	35,790	62,407	55,005	4,653	18,173

Of the total population 88,417 (68,440 females), or 5·5 per cent., are

Distribution by birthplace.

returned as born outside the limits of the district. Of the total population 1,567,260 (787,722 females), or 97·67

per cent., are returned as unable to read and write and not under instruction ;

Distribution according to education. 28,311 (335 females), or 1·76 per cent., are shown as able to read and write ; and 9,083 (168 females), or ·57 per cent., as under instruction. Of those able to read and write 24,335 (241 females), and of those under instruction 7,124 (139 females), were Hindus. The Muhammadans who came under these categories were 3,933 (75 females) and 1,944 (23 females) respectively. Of the Christians 43 (19 females) are returned as literate and 15 (6 females), as under instruction.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district,—the religions of course being those to which by common repute these unfortunates are supposed to belong or the religions of their parents. The total of all religions was 43 (3 females) or ·002 per cent.

The largest number of males (14) were of the ages 30 to 40 years. Distributing them into religions, Hindus thus afflicted were 39 (2 females) and Muhammadans 4 (1 female). The total number of blind persons is returned as 1,259 (543 females) or ·07 per cent. Of these 267 (141 females)

Number of the blind. were “over 60 ;” 118 (62 females) between 50 and 60 ; 154 (68 females) between 40 and 50 ; 200 (87 females) between 30 and 40 ; 164 (62 females) between 20 and 30 ; 98 (30 females) between 15 and 20 ; 128 (50 females) between 10 and 15 ; 82 (30 females) between 5 and 10 ; and 48 (13 females) under 5 years. Of the total number, 1,090 (451 females) were Hindus, and 169 (92 females) Muhammadans. Of deaf mutes there were 259 (77

Deaf mutes. females), or ·01 per cent., the largest number, 49 (12 females), appearing among persons between 20 and 40. Of these 222 (65 females) were Hindus and 37 (12 females) Muhammadans. The last infirmity of which note was taken at the recent census was that of leprosy.

Lepers. There were 189 (29 females) afflicted with this disease. The percentage to the total population is ·01, so that in every ten thousand of the population one was on an average a leper. Of the total number, 162 (26 females) were Hindus, and 27 (3 females) Muhammadans.

At each of the three last censuses attempts have been made to enumerate the Hindus by their castes. The results have not been hitherto very successful. A reference to Mr. White's report on the late census (section xxiii. ‘castes’) will at once show how very imperfectly former enumerations were made in this respect, and the recent one is by no means free from suspicion. A great difficulty in the way of attaining correct statistics is the absence of a recognized nomenclature. It is not always

easy to decide among the lower castes what should be regarded as a caste, and what as a mere sub-division of a caste. If we would ascertain the sub-divisions of the main classes the difficulty is not lessened, for we find such terms as *jāt*, *got*, *gotra*, *al*, &c., used with different meanings in different castes as the names of divisions and sub-divisions, involving frequently cross-divisions in the same caste. The subject has been dealt with in Mr. C. L. Tapper's *Panjáb Customary Law* (III. p. 41.

It may here be mentioned that there is a distinction made, in the opinion of some authorities, between *got* and *gotra* : *got* being distinguished from *gotra* dis- employed to mean the tribe, and *gotra* the collection of individuals who regard themselves as of one large family, whether, as in the case of Brahmans, by spiritual descent from a Rishi, or, as in the case of other castes, by natural descent from a common ancestor. The former is the Brahmanical theory, but now-a-days, *gotra* really denotes natural descent, because the children take the father's *gotra*. (Note by Mr. Denzil Ibbetson.)

Passing from the nomenclature to the statistics of caste, and distributing the Hindu population into four traditional classes, we find by the last census (1881), that Brahmans numbered 108,769 (52,391 females); Rājputs 124,867 (57,943 females); Baniās 5,674 (2,705 females); and persons belonging to the "other castes" 1,154,077 (568,213 females). Of the latter, alphabetical lists of some important castes are given a few pages later on.

The admittedly imperfect enumeration of Brahmans in the census of 1872 was revised by Mr. Reid—to the extent at least of separating from them the Bhūínhārs, who had been included partly among Brahmans and partly among other castes. According to the revised statement in the settlement report Brahmans, in 1872, numbered 92,752, or 7.05 per cent. of the whole population. They had, therefore, increased during the nine years by 16,017 (to 108,769 in 1881), or over 17 per cent. It is almost certain that all this apparent increase is not real, but is due in great part to more accurate counting at the late census. Of one thing, however, we may be sure, that the Bhūínhārs have not gone down, as a rule, among Brahmans—as they appear to have done on former occasions; although, as we shall see presently, when we come to speak of them, the Bhūínhārs of Azamgarh claim to be of Brahman stock. No attempt was made in the recent census to obtain returns for Brahmans according to the sub-divisions of that caste; such an attempt was made in 1872, but the result was not satisfactory. We must therefore turn to other sources for an account of them.

The majority of the Brahmans of Azamgarh claim to belong to the great Sarwaríá tribe, also called Sarjúpári, both names having a territorial origin and meaning Brahmans of the Sarwár or Sarjúpár, that is, the country across the Sarjú (Gogra). Mr. Sherring (*Hindu Tribes I.* 130) classifies Sarwaríás as the second sub-tribe of Kanaujía Brahmans, and mentions that they are not considered of equal rank with Kanaujías proper. He cites a tradition which accounts for their degradation on the ground that they adopted the practice of receiving alms, but their fallen state is said to have excited the commiseration of Ráma Chandra, who allotted them possessions on the other side of the Sarjú. The principal *gotras* of the Sarwaríás, the members of which (according to Mr. Sherring) are regarded as Kulins, are the Garg, Gantam and Sándil. Besides these there are 13 inferior *gotras* enumerated by the same writer; but he admits that his list is not exhaustive. Few of the Brahmans of this district appear to take high rank on the score of lineage and sanctity. Even those who claim to be Sarwaríás admit that they lost caste by emigrating from the ancient seat of the tribe; and, although of course each speaks of his own family as pure, all admit that the community contains many Sawálákhíás or descendants of the 125,000 persons of all castes who, according to the legend, were made into Brahmans by Rája Rám Baghel, or by some other Hindu chief (different traditions name different personages), who required the immediate attendance of Brahmans at a sacrifice, but was unable to collect the requisite number of real ones. A similar story is told about the Bhúfuhárs.

The number of Brahmans who confine themselves to religious pursuits in Azamgarh is small, and they are found engaged in agriculture, trade and service; but nearly all are on occasion ready to make use of the sanctions and privileges of their caste. The character given to them by an officer, who was by his position brought into closer relations with them than ordinarily happens, is by no means a flattering one: those of Kanuíá and Atraulíá especially are described as "a curse to the parganahs."—(*Settlement Report*, p. 27.)

The largest Brahman landholder is the Jaunpur rája, of whom further mention will subsequently be made. With the exception of four other families, which will be specified hereafter, the properties of individual Brahman families are small. Nor are other proprietary communities of this caste of any importance, except two—the Misrs of Akhaichandá in parganah Gopálpur and the Barhanián Misrs of the Misrán (as their possessions are called) in parganah Nathúpur.

The first-named community is strongest in numbers. Their traditions make out that they have resided in parganah Gopálpur for some three to four

hundred years. Their ancestors are said to have come into it in company with the Kausik Rájputs, when the latter emigrated from the tract now included in the Gorakhpur district. The Brahmans of Akhaichandá are regarded as great pandits in the neighbouring parganahs, and they are specially consulted by those who have the misfortune to be guilty of any ceremonial offence or *latifá*. From their knowledge of the book, their village itself is sometimes called *Mitáchará*.

The Barhanián Misrs are strongest as regards the area they hold, and constitute the only important Brahman tribe of the district. They hold four estates in parganah Nathúpur, besides some villages in Sikandarpur. Those in the former are Lakhanur Misr (a permanently-settled *mahál*) Maráfpur, Nemláur, and Padáráthpur. They date their settlement in Nathúpur from the time when their ancestor, Gopál Misr, immigrated into these parts from the Sarwár. This happened less than 260 years ago. Gopál's descendants acquired the greater portion of the property they now hold, partly by force and partly by purchase, from the Mals, Zamindárs and Kákán Rájputs amongst whom they settled. In former days the Misrs were unruly subjects of the State, and in 1802, shortly after the *chakla* of Azamgarh had been transferred to the English, the collector found it necessary to ask for the aid of troops in getting in the revenue and dismantling the mud forts in the Misrán. The Misrs now pay the revenue readily, and in the disturbances of 1857-58 were in no way concerned with the enemies of Government.

While the Brahmans were recorded at the recent settlement as holding 10 96 per cent. of the whole area of the district, the Bhúinhárs were returned as holding 16 26. In virtue, therefore, of their position as landholders, in which they were second only to Rájputs, they deserve more than passing notice. Their title to rank between Brahmans and Rájputs was not recognised at the recent census (according to which they numbered in this district 52,917) but that position was (at least tacitly) given to them by Mr. Reid, the late settlement officer, whose interesting account of the caste and its traditions may be quoted *verbatim* :—

" All the Bhúinhárs of Azamgarh claim to be of Brahman stock. Some profess ignorance of the original seat of their tribes; some state vaguely that they came from the westward, others distinctly aver that their ancestors emigrated from the country across the Gogra in Gorakhpur and North Behár. The story of their origin which they generally relate, is that, when Parasurám destroyed the Kshatris, the soil was given to Brahmans, who, in taking possession, assumed the title of Bhúinhárs. Their Brahman and Kshatri neighbours generally insinuate that they are of mixed breed, the offspring of Brahman men and Kshatri women, or of Kshatri men and Brahman women. By other castes they are regarded as a kind of Kshatri, and are spoken of, and indeed often speak of themselves, as Bhúinhár Thákurs. [The word Thákur, however, is in Azamgarh rarely used as the name of a

caste equivalent to Kshatri or Rājput. Persons of that caste speak of themselves, and are spoken of, as Kshatri or Rājputs, and of these two words the former is the favourite.] Possibly they are the *zundārs* of the lists of zamindars given in the *Āin-i-Akhari*. Their *gots* are the same as those of the Brahmans and Kshatrias, and their clans vary in the reputed quality of their lineage. The sacramental rites of the Bhūinhārs are the same

And traditional customs as those of the Brahmans, and, like the latter, Bhūinhārs wear a cord of the caste or *janen* 96 hand-breadths (*chunās*) in length, the Kshatri *janen* being 80 only. They do not perform priestly offices, nor receive gifts offered from a religious motive (*dāḍi dāḍhiā*) but they are saluted with the *pradān* or *paidagi*, and return the salutation with a blessing or *ashirvād*. Physically, they are of the same type as the Brahman and Kshatri. In character they resemble the former more than the latter. Brahmans do not eat with them, nor do Rājputs; but this is a matter to which, in judging of affinity among castes and families, no importance can be attributed. The rules of comessation seem to be altogether unconnected with descent or equality of status, and to have had their origin in local and accidental circumstances.

The title Bhūinhār was, we may believe, not taken without a reason. As the name occurs among clans settled only in the eastern parts of the country that lies north of the Gogra and between the Gogra and Ganges, it, no doubt, has reference to some special features in the early history of some of those who bear it. In the absence of credible tradition, it is useless to speculate what those features were. But possibly the existence of the Bhūinhār class is also evidence of the time when the bonds of caste, as we know them, had not been forged, or, if forged, were not worn by those who pushed forward into new settlements beyond the old. It has been pointed out that to the non-Aryan inhabitants of the country all Aryans were of one caste—all Brahmans. Within the Aryan body the exchange of priestly for military employment was not impossible, and did not involve degradation. It is unnecessary, therefore, to believe that all Bhūinhārs are Brahmans of inferior, because illegitimate, stock. They may be as true born as the Brahmans and Kshatrias who surround them, and many of whom possibly they preceded in the occupation of the land. Further, it seems likely that some so-called Kshatri tribes are Brahmans who have fallen from their high estate—if such the priestly caste be—through the Bhūinhār grade to their present one.

Mr. Beames writes that the Bhūinhārs are also called Bābhan or Bāhman, by which, the people say, is meant a 'sham' Brahman; just as in some districts an inferior Rājput is called a Rāut. The popular account of their origin, current (according to Mr. Beames) in the neighbouring Bengal districts, is that, on some occasion, a king—Janaka, Rāma or some other hero—being desirous of performing a sacrifice, part of which consisted in feeding a thousand Brahmans, and being unable to find so many, distributed, on the day before the feast, sacrificial threads (*janen*) to all sorts of people, and the next day fed them, as Brahmans, with the few true ones who were present. Thereafter they ranked as Brahmans, but were regarded as inferior, and the name Bhūinhār was given to them, because they were the ordinary 'people of the land.' (Suppl. Gloss, I—23)

Cases may be cited in which clans whose common source was clearly one and the same are now found divided into two sections, Clans that are partly Bhúinhái, partly Kshatrí. to one of which the name Bhúinhár is given, while the other is called Kshatrí. Prominent among these are the following: (1) The Gargs of Atharahá and Didárganj, tappas of parganah Máhul. They all claim descent from the same ancestor, but one party are Bhúinhárs of the *Garg got*, the other Gargbansi Kshatris of the same *got*. The traditions of both sections, while differing in other respects, point to a time when their ancestors took service with a Rajbhar chief, named Asaldeo. The loss of caste, which each section admits to have taken place as regards the other, is ascribed to improper marriages since their settlement in Máhul. (2) The Donwárs of the *Batas got* in parganah Mau, and in the east of parganah Muhammadabad, some of whom are Bhúinhárs and some Kshatris, admit descent from common ancestors. In each section the traditions go back to one Maiur Bhat, of whom the following account is given in the settlement report:—

"The origin and birthplace of Maiur Bhat are not stated in the legend of his life. Leaving Benares in search of a kingdom, he settled first at Kankrádih in parganah Nathúpur in this district. By a woman of inferior race he there begot a son, who was the ancestor of the Mals, a class of Kumbís who still hold part of the parganah. Crossing the Gogra, Maiur Bhat overcame several Rajbhar chiefs and added much to his territory. He there begot three sons: by a Kshatrí wife, Bisusen; by a Bhúinhár wife, Balkai; by a Brahman wife, Nagsen. From the first are descended the Bisens of Salempur Majhauí (*got Batas*), from the second the Bigaun-chhá Bhúinhárs of Tamkai and howári (*got Batas*), from the third the Mlrs of Peási (*got Batas*). All four sets of Maiur Bhat's descendants accept the legend which, if it has any substratum of fact at all, shows that Maiur Bhat lived in days when the prevailing laws of caste were still unknown, or were not acted upon in these remote regions."

The Bisen rája of Salempur Majhauí (in Gorakhpur district) is said to repudiate any connection with the Donwárs of this district. The Rájput section is of little consideration among Rájputs; the other section ranks well among Bhúinhárs. The tribal traditions of the latter point to the neighbourhood of Dehli as their place of origin; the Rájput section say they came from Don Darauli in Sáran.

(3.) The Sarpakariás (called Sirphakariás in the census table) are a small clan of the Bháradwáj *got* in the north-east corner of parganah Muhammadabad and south-east corner of parganah Ghosí. Part (those of Múngmas) call themselves Bhúinhárs, and part (those of Indará) Kshatris.

(4.) The Birwárs of parganahs Sagri and Muhammadabad, of the Kasyap *got*, who are similarly divided, form large communities, but they do not rank high among Bhúinhár and Kshatrí clans. Although the sections known respectively as Bhúinhái and Kshatrí Birwárs deny any connection with each other, their

neighbours regard them as of one stock. A reason for the belief, in addition to community of name, *got*, and locality, is the fact that, at marriage and other feasts, both of them refuse to take from their hosts or to offer to their guests broken cakes of pulse (*burá*). The origin of the custom is said to be that, at a feast to which a number of Birwárs had been invited by another clan, their treacherous hosts, on the password *burá khandá chalaió* being sent round (*khandá* means a sword as well as *broken*), slaughtered the Birwárs. The name of the clan is possibly connected with this custom. The Bhúinhár section have no traditions as to their ancestry; but the Kshatrí section say that they are Tomars, and were led from Bernagar, near Dehli, into these parts by a chief named Gáarakdeo, who lived, they say, from 1393 to 1512 *sambat* (1386 to 1455 A.D.) Mr. Reid, however, regards this story with its dates as one concocted by the bards, for the Gáarakdeo who figures in other traditions, as a powerful chief in the north of the district, seems to have belonged to the age of the mud-forts and Rajbhars. If really Tomars, these Birwár Kshatrís have lost rank by emigrating.

(5.) The Sakarwárs in Úchgaón and Belnádih of parganah Nizámabad, and in Mubabbatpur of parganah Muhammadabad, are Kshatrís; but in Umrpur of parganah Karyát Mittú are two or three families of Sakarwár Bhúinhárs, the remnant of a community which once held Behrozpur of parganah Muhammadabad and other villages in the neighbourhood of Belnádih. The *got* of both the Bhúinhárs and Kshatrís is Sânskirt (from Sankarâchârj), and both state that their ancestors emigrated from the west. The Kshatrís ignore the Bhúinhárs; the latter allege that both are of one and the same stock, and the traditional belief among their neighbours is that the latter's story is true. (6) The Gautams of parganah Nizámabad have similarly two sections. The Kshatrís ignore the Bhúinhárs, and say that they themselves came from Argal. The Bhúinhárs allege that all are of one stock of Sarwariá Brahmans, the Kshatrís having assumed their present caste only when the ancestor of the rájás of Azamgarh became a Muhammadan and rose into power.

In the Settlement Report will be found a very full statement of the positions of the Bhúinhár clans, which is too long to be quoted and scarcely admits of condensation. The names of the clans whose possessions are described include those mentioned above and some others. They are the Birwár (or Bilwár) clan (*got* Kasyap) of Sagrí, Muhammadabad and Ghosí parganahs; the Donwár or Dunwár¹ (*got* Batas) of

¹ These Dunwárs are sometimes called Rainá from Rainí, a village of parganah Muhammadabad, in which they state that they first settled. They claim connection with the Dunwárs of parganahs Zamániah and Zahárah in Gházipur, and with those of Bisára and Sarisá in North Behár.

tappa Bardā, parganah Deogāon, tappas Chhitpur and Nārullāhpur of parganah Muhammadabad, and parganah Mau Nātbhanjan; the Bhāradwāj¹ (*got* of the same name) of tappa Shāhpur in parganah Deogāon, and parganahs Ghosi, Muhammadabad and Nathūpur; a second stock of the same name, but having no connection with the last, in tappa Guzārā of parganah Nizāmabad; the Gantam (*got* of the same name), who are divided into three principal sets—two settled in the south of Nizāmabad and the third in tappa Chenchul of parganah Sagrī; the Bhirghans (*got* Bhārgu), in tappas Kothā and Guzārā of parganah Nizāmabad, with an off-shoot in Sagrī and Muhammadabad parganahs; the Gurg (*got* of the same name), already mentioned, of Nigun and Karyāt Mittu; the Kurhanīān² (*got* Kasyap) of Ghosī and Nathūpur parganahs; the Sāndil,³ (*got* of the same name) of parganah Ghosī, and the Sabraniān (*got* Sābirun) of tappa Simri in parganah Ghosī.

The Rājput clans, with a total of 100 members or more, returned as represented in the Azamgarh district in 1881, were the following⁴ :—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Amdasa ...	150	78	Dikhit ..	630	292
Amethiā ...	131	53	Dighans ...	692	304
Bas ...	29,282	10,808	Dunwār ...	2,476	1,188
Bankphar ...	143	69	Gabarwār ...	100	42
Bargayān ...	518	234	Gahlot ..	369	161
Barhiā ...	238	111	Gantam ...	6,756	3,189
Beohār ...	317	164	Hardwās ...	1,166	511
Bhirghans ...	113	53	Kachhwāha ...	1,001	461
Birwār ...	4,538	2,076	Kākān ...	3,116	1,469
Bisen ...	7,277	3,367	Karmwār ...	3,153	1,491
Bisbariā ...	95	38	Kausik ...	4,309	2,013
Chandel ...	5,470	2,479	Khurghans ...	2,930	1,377
Chauhān ...	2,851	1,285	Kishtwār ...	131	46
Chomaria ...	98	52	Kunwar ...	331	151
Dastwār ...	134	56	Lathor ⁵ ...	602	281
Dichehit ...	529	288	Monas (Maunas) ...	531	243

¹ Eighteen generations of this clan are counted back to one Gajādhār Pānde, who came from Chhapur Bhagwā (in the Saran district) and took service with a Suiri chief, whose lands his descendants now occupy. The different branches of the clan are shown in the settlement report (p 41) in the form of a genealogical tree. From this it appears that there is a family connection between the Shāhpur Bhāinbārs and those of Tikāri in Gayā and of Jignī in Benares.

² The origin of this title is not satisfactorily explained. To the ancestor of the clan, one Golhan Bhat, a Gujrāti Brahman, Rājā Banār is said to have given a grant of land where the clan is now settled. They count 13 or 14 generations to this Golhan Bhat.

³ Said to have sprung from Rāisū Rāi, who emigrated from the neighbourhood of Delhi 25 generations ago.

⁴ The list is identical, except as regards orthography, with the one printed in the census volume of sex statistics. The names have been generally spelt as they are printed in the settlement report, the census list being admittedly inaccurate in orthography. The spelling of the latter has been added in a few cases.

⁵ 'Rathor' in the census list is evidently a misprint.

Clan.	Total population	Females.	Clan.	Total population.	Females.
Nakumbh (Nikumbh),	4,192	2,000	Sarpakaniá (Sirphakaniá)	690	314
Nauang ..	1,140	514	Sengar ...	146	67
Nigohi ...	125	59	Sotwar ...	126	55
Pachgoti ..	621	269	Singlet (Sanghel) ...	5,137	2,319
Pachporiá ..	105	47	Sombhansi ...	1,971	888
Palhar ...	1,290	567	Súrajhansi ...	294	138
Palwar ...	11,061	6,573	Surhansi (Surhahán),	481	232
Parbhar ...	593	285	Udmatia (Udbatia) ..	4,010	2,275
Pat-árna ...	100	43	Ujain (Ujen) ...	760	367
Pommárs (Ponwárs, Panwárs).	1,268	602	Un-specified	285	143
Razhuhansi ...	1,459	679	Specified clans with under 100 members.	5,608	2,180
Raikwár (Rekwár) ...	925	443			
Rahtaur ...	2,427	1,111			
Rikhansi ...	785	373			
Sakarwár ...	1,941	925			
			Total ..	121,867	57,943

It should be noted that the immediate object of this return was not strictly an ethnological one, but to ascertain the results of the measures for the suppression of female infanticide which have been in force since 1870. The results, regarded from this point of view, will be stated hereafter. Here we are concerned only with the traditions and distribution of the tribe. Concerning these matters fuller information could not be desired than we have in the settlement report, and the only embarrassment is how to summarize, without omitting important points, the elaborate accounts there given of the various tribes. The order in which they are noticed in the settlement report, where they are considered with reference to their landed possessions, has, for the sake of convenience, been retained here. Taken as a whole, the Rájput tribes hold more land than any other in the district, although there is no great chief or large proprietor among them.

The chief colonies of Bais Rájputs are those found (1) in tappa Kúbá, parganah Deogáon and taraf Utrahá, parganah Belhábáns; (2) in tappa Chauri, parganah Deogáon; (3) in taraf Dakhin-há, parganah Belhábáns; and (4) in tappa Haveli, parganah Ghosi. The first of these colonies ranks above all the other classes of Bais in the district; but certain families among them have from various causes lost caste among their kindred. The traditions of their entrance into the district are not uniform. One tells of a tribe called Sanghaiá, which was ejected by the Bais from the south of tappa Kúbá. Another ascribes the first acquisition of land in parganah Deogáon to the acceptance of service with a Muhammadan by the ancestor of the chief Bais family, and to the latter's succession to the lands on his master's death. The tomb of this Muhammadan,

Khawāja Minhá, is still preserved at Mehnájpur, a place which evidently was named after him. The descendants of Mainpárdeo, the ancestor referred to, follow the Muhammadan fashion of fastening the breast-flap of the coat on the left side. The time of Mainpárdeo's arrival in these parts is given as ten or twelve generations ago. He was a contemporary or relative of Deonáth Rái, the ancestor of the leading Bais of Utrahá. Mr. Reid writes :—

"The descendants of Mainpárdeo and Deonáth Rái stand in the front rank among the Rájputs of the district; and in their physical appearance, dress, and manner, show signs of superior breeding. Till recently, they all, with the exception of all the families of Kalian Sáh in Kúbá and Shunám Rái in Utrahá, and individual families in other branches, practised female infanticide. For generations the arrival of a K-hatí marriage procession (*bárdí*) had been unknown in some of their villages. Their communities are large, the land is much sub-divided, and while some of the sharers are very well-to-do, others are poor and are with difficulty got to pay up their revenue. Among the latter, the men of Lálman are notorious as bad payers of revenue. A good deal of the wealth of the former has doubtless been derived from the families whose daughters they accepted for their sons. As they kept alive no daughters with whom to give away dowries, whatever their daughters-in-law brought them was clear gain. The Bais have a very strong hold on their estates. In the early days of British rule some of these were sold by auction: but the auction-purchasers were never able to establish possession, and the estates were resold, either to the proprietors themselves or to some other powerful members of the brotherhood."

The Bais of Chauri are descendants of Bháo Sinh, who settled at Dabhlá-
of Chauri and on 14 or 15 generations ago. They are said not to practise
infanticide. The Bais of Dakshinhá, descendants of Mírak
of Dakshinhá, Rái, are divided into four main houses. Mr. Reid thinks
that probably this branch of the clan formerly went by another name and quotes an old rhyme alluding to the loss of caste. (*Settlement Report*, p. 51.)

The Bais of parganah Ghosi claim descent from Lákhan Rái, who with
and of Ghosi. his brother Ghátam Rái settled here, it is said, 15 or 16
generations ago; the latter of these (and according to one
tradition Lákhan Rái also) embraced Islám, but part of Lákhan Rái's family remained Híndu. An illegitimate branch of the family at Bháwanpur is distinguished by the epithet *dhobia*. A Muhammadan branch of Ghátam Rái's family, the Patháns of Kárisáth, are similarly called *nauwás*, and are debarred from fellowship with other descendants. There are other detached Bais communities and families, but none call for special remark.

The Dunwár Rájputs have been already mentioned in the description of
Dunwárs. Bhúinhárs. Their chief settlements are in and near Mau,
and they have one *mahál*, Bargahan, in parganah Deogán.

They claim connection with the Dunwár colonies in the neighbouring districts of Gházipur and Ballia.

If classification by *gots* is a trustworthy guide, the title Bisen has been assumed (writes Mr. Reid) by tribes which are not of the same stock. The chief houses of Bisens in Azamgarh are—the Bisens of tappa Sháh Salempur, parganah Deogán, the Bisens of tappa Athaís in parganah Nizámábád, the Bisens of Ojhaulí in parganah Muhammadabad. All are distinct from each other. The first are of the Práshar *got*; the second of the Bháradwáj *got*, to which also the Bais Kshatrís belong; the third of the Batas *got*, to which the Bisens of Majhaulí in Gorakhpur belong. The following is the account of them given in the settlement report:—

“ The Bisens of Sháh Salempur have a pedigree of thirty-five generations, the genuineness of which no one is of course bound to believe. Their progenitor who first lived in these parts was Jaideo. Coming from Majhaulí in Gorakhpur he settled in Hadsí Dayálpur in tappa Sháh Salempur, having first driven out the Sirís. From his two sons sprang the Bisens of maháls Aswaulá, Chhattarpur, Bhírú, Gorehrá, Kurehar on the one hand, and those of Saráwán, Andah, Girnar on the other. Of their maháls, some which are permanently settled, and formerly belonged to Jaunpur district, are now held by the rája of Jaunpur as auction-purchaser. In of Aswaulá, Chhattarpur, and Bhírú; these the old proprietors still reside as cultivators, and as they have hitherto cultivated at easy rates, they are in as good, if not better, circumstances than those of the brotherhood who still hold their maháls. In the latter the sharers are numerous and mostly poor.

“ The Bisens of Athaís are said to be sprung from Lál Sáh, to whom they count back eleven generations, and who is said to have come from Tikúrí, a place near Delhi, and settled at Sehadah in tappa Athaís. There are four main branches of his descendants: (1) the house of Deo Rái, to which belong the Bisens of Ailwal Marcá, Hirápatí, Baddúpur, Ukraurí, Mamarkhápur; (2) the house of Dásí Rái, to which belong the Bisens of Sehadah, Ramhainpur, Deokarí, Kishindápur; (3) the house of Son Rái, to which belong the Bisens of Sonpár and other villages in tappa Bihrozpur of parganah Muhammadabad; and (4) the house of Bhor Rái, to which belong the Bisens of Chakarrá in the permanently-settled parganah of Bhadáon. Part of the house of Son Rái has become Muhammadán, and is represented by the Zamindárs of Fakhruddínpur, who form a prosperous community. The Hindús of the house are nearly extinct. Sonpár, their ancestral village, is now in possession of Saiyids; and only one family of Bisens, now tenants, resides in it. Both Deo Rái and Dásí Rái hold a number of maháls; but some of their best villages were sold for arrears of revenue in the beginning of the century, and are now held by the rája of Jaunpur and others. The Bisens have among them a few well-to-do men; but as a body they can scarcely be called prosperous. An old blood feud divides the families of the houses of Deo Rái and Dásí Rái into two factions. On one side are the men of Ukraurí, Mamarkhápur, Sehadah, Ramhainpur, Deokarí, Kishindápur, and one family of Ailwal Marcá; on the other side are the men of Hirápatí, Baddúpur, and the rest of Ailwal Marcá. The bloodshed which caused the feud is said to have occurred in a dispute about a money allowance which was made to the Bisens for guarding the town of Azamgarh.

" The Bheens of Ojhauri state that their ancestor in the sixth generation came from Báripur in zila Jaunpur and was established at Ojhauri by one of the and of Ojhauri. rájas of Azamgarh. They hold several maháls, the chief villages of which are Ojhauri, Firozábad, Naráon, Jalápur, Dít, and Atarjibá. The sharers in the maháls are numerous and are nearly all men of small means "

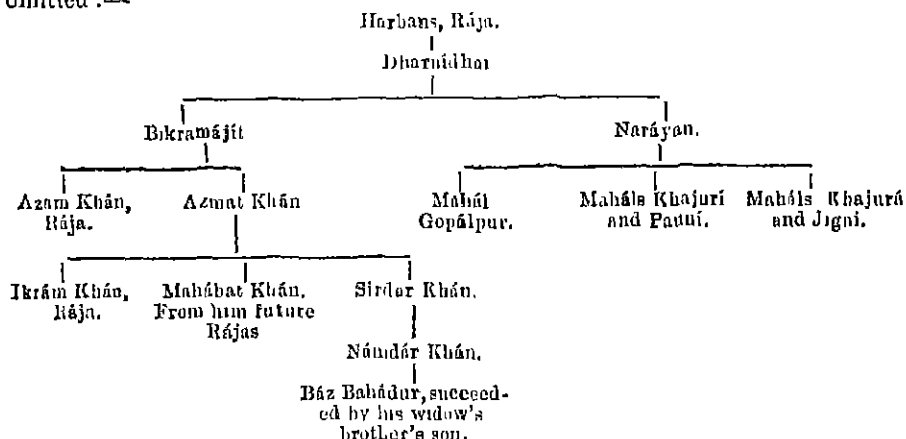
Hardwás Rájputs are found in tappa Khurson of parganah Deogion ; Hardwás. and a detached family of the same colony, which came originally, it is said, from Hardwár, holds the little village of Bilusá near Azamgarh. This clan belongs to the Bháradwaj got.

The Kausik clan (*got* of the same name) has several colonies in the Kausiks. district, of which the chief are (1) the Kausiks of Chiwár, tappa Sonári, and of Kalichábad Unchágon, tappa Haveli, in parganah Deogáon; and (2) those settled in parganah Gopálpur. Both sets speak of themselves as belonging to the same stock, and as having descended from ancestors who emigrated from Golá Gopálpur in Gorakhpur. Chiuntá in parganah Gopálpur is represented as their first resting place in Azamgarh. But there is good reason to believe (writes Mr. Reid) that the Kausiks of Chiuntá have not been very long in parganah Gopálpur, and probably the advent of the Kausiks of Deogáon preceded theirs. The latter are said to have dispossessed the Sniris; the Kausiks of Gopálpur supplanted the Ujen Kshatris, a few communities of whom still reside in the parganah. And an independent tradition assigns to the Gopálpur Kausiks descent from three brothers who came from Barágáon in Gházipur to reside among the Ujens. The distribution of the Deogáon Kausiks who are descended from Kuspál, and of the Gopálpur Kausiks whose descent is traced from Gopál, is explained in the settlement report by the aid of genealogical trees.

Besides these, there are Kausik Rájputs in the south of parganah Atraulia, whose remote ancestor, Dhángdeo, is said to have come from the west along with or before the ancestors of those just mentioned.

Of Gautams, the most important branch in this district is that from which the rájas of Azamgarh are said to have sprung. Like all- Gautams. Gautams, they state that their forefathers came from Argal; but how or why, legend does not tell. Their pedigrees do not reach back for more than ten or eleven generations, and cover only the period following the rise of the family of the rájas of Azamgarh. If the ordinary accounts of that event, however, are to be believed, the Gautam clan was at the time well-established at Mehnagar and in its vicinity. The present tribe is divided into several branches. First is the branch to which the rájas of Azamgarh and the Pathán Bábús of Sidhári belonged, and which the Hindú Bábús of

Gopálpur, Khajurí, Pauní, Khajurá, Jigní still represent. A table showing the connection of the main families of this branch with each other is appended, from which, however, childless persons and intermediate generations have been omitted :—



From two brothers of Harbans, Jinnaráyan and Karag, the Gautams of Dharwára Daulatabad in parganah Chiriákot and of Godhaurá in parganah Karyát Mittú respectively trace their descent. But, besides these, there are members of the clan in many villages of parganah Nizámabad, who probably belong to the same stock.

The Pathán ríja of Azamgarh now holds very little land in the district, and of the Bábús of Sidhári mention will be made hereafter. They now hold by inheritance from the ancestors of the tribe no part of its original territory. Among the Gautam Hindus the house of Naráyan Sinh occupies the position in respect to the other branches that the houses of Mainpárdeo and Deonáth Rái do to the other Dais families of the district. They stand high among Rájputs and are said to have rigorously practised female infanticide. With the exception of certain families in Khajurí (notably that of Suphal Sinh) and Jigní, they are not well off. Much of the land of the poorer sharers, if it has not gone to outsiders, has passed into the hands of the richer families.

There is a separate small Gautam colony at Ládlápur in the extreme north-west corner of the district, whose founder, Bábar Sáb, came from Basti district eleven or twelve generations ago, and supplanted a Rajbhar chief of Busihá in Fyzabad district with whom he had taken service.

Besides these Gautam colonies there are several communities of Gautamiás in Azamgarh. They claim to be Gautams, but are not acknowledged as such by other Rájputs. Illegitimacy is not

alleged against them, and they seem to be Gautams who, from the inferior marriages of their daughters or other reasons, have fallen from a better status, or Kshatris of inferior stock who have adopted the patronymic of the more famous clan. All of them seem by tradition to connect themselves with Meh-nagar and its vicinity. The largest of their communities are settled at Lauhán in tappa Saifábád of pargana Deogón, at Laudah and other villages in tappa Daulatábád of pargana Nizámábád; and in tappa Salemábád of pargana Chirákot, which is known as Dasí or the tappa of ten Gautamiá villages. The Gautamiás of Lauhán are a very thriving community; those of Laudah are generally poor; while in tappa Salemábád, one family, that of Sachui, is wealthy, but all the rest have lost their proprietary rights or are in indifferent circumstances.

All the Chandels (*got Chandráin*) in Azamgarh trace their origin to Kaparhá in Jaunpur. There are a number of colonies of Chandels, them in this district:—

- (1) At Rudarí and its vicinity in pargana Nizámábád.
- (2) At Dúbárí and its vicinity in pargana Nathúpur.
- (3) At Kunjí Bajahá in pargana Chirákot.
- (4) At Rájápur in pargana Muhammadábád.
- (5) At Sutrará in pargana Mábul.
- (6) At Sambhárá in pargana Mábul.
- (7) At Shudápur in pargana Mábul.

The principal houses are those of Rudarí and Dúbárí, of whose traditions Mr. Reid gives the following account:—

"The ancestor of the Rudarí Chandels was Chitái Sáh, and from his sons who had issue sprang the families of Rudarí Khás, Gandhuf, Lachrámpur and Bhanghá Chandels of Rudarí in tappa Pharihá, and a fifth family (known as Mainpár Síah) which, in the time of the earlier rájas of Azamgarh, turned Muhammadan and transferred its residence to Meh-nagar, but still possesses the village of Mainpárpur in tappa Pharihá. One tradition asserts that Rudarí and its neighbourhood were occupied by Muhammadans before the Chandels held it, and the remains of tombs and a mosque at Rudarí bear this out. Some of the villages which the Chandels held are now in possession of other persons, and none of their existing communities are very prosperous. There is little feeling of kindred among them, and the two main *patils* of Rudarí Khás are separated by an old blood feud. The office of Chaudharí of the tappa, which one or two of the Rudarí families claim to have held under the native government, was conferred upon them by a *sanad* of very recent date and little validity.

"The ancestor of the Nathúpur Chandels, after leaving Kaparhá, settled at Chaurásáh near Kaparwár in Gorakhpur. His descendants remained there for several generations, but were eventually attacked and overpowered by the Bisens of Majhaurí, and the sole family that escaped took up its residence at Kolhuában in pargana Nathúpur. After its occupation of Kolhuában, the large alluvial tract which now lies along the north face of pargana Nathúpur was formed by the Gogra, and was taken possession of by the Chandels. Some of them still reside on the high land at Kolhuában, but

their chief villages are in the alluvial country. There are three branches, the Chandels of Dābāri Khās, those of Mitūpur, and those of Kunwarpurwā, Niwādā, and Barohā. Between the Chandels of Dābāri and those of Nawādā and Kunwarpurwā there is a blood feud. According to a letter of the Board of Revenue it appears that the turbulence of the Chandels of Dābāri procured the district the honor of a separate administration. The chief branch was that of Dābāri, and its members were powerful and well-to-do. Their estate—a permanently-settled one—was exceedingly profitable; so much so that, according to a story current in the neighbourhood, the rental of Dharmipur, one of their mauzas, which amounted to Rs. 2,400 a year, was, in terms of the mauza's name, set apart to meet the expense of dictating strangers and Brahmans, and for similar purposes. The Dābāri estate was once sold for arrears of revenue, but it was restored to its proprietors; and not till 1857-58, when some of their people were guilty of acts of violence and robbery, did misfortune overtake the proprietors. Five out of the six *pattis* were then confiscated, and were afterwards conferred by Government upon the family of Mr. Vennables. The other mahāls of the Chandels are not very prosperous. All of them suffered from the ravages of the Gogra from 1867 to 1872, and outsiders have acquired possession of considerable shares in some villages."

The Sakarwār Rājputs call themselves Gadiā, an appellation derived by themselves from an ancestor whose real or nickname was, Sakarwāra. (they say) Gād, a word which is said to mean "afflicted with chronic sickness." He resided at Sikrīgarh, a place near Lahore, from which their more immediate progenitors emigrated; while another branch of their clan moved into the hills, and are known as Parbatīās. Having dispossessed the Suirīs of their fort at Unchāgāon in parganah Nizāmabad, the ancestors of the Sakarwārs settled in its neighbourhood. There are two main branches of the Sakarwārs. To one belong the proprietors or ex-proprietors of Unchāgāon, Sarāi Sālī, Jorināmī, Bilnādīh, Shumbhūpur, Jairāmpur, and Sidhāri; to the other the proprietors of Muhabbatpur, Bhataulī, Daulatpur, Wajinddīnpur, Bihrozpur, and Khīmaupur. The Unchāgāon family is now not admitted to fellowship by the rest of the tribe. In a few of the mahāls the proprietary right is now held wholly or in part by other persons, but the Sakarwārs still possess most of them. The largest and strongest community is that of Muhabbatpur.

The Dichehhit clan (*got Kasyap*) is returned in the recent census separately Dichehhita. from the Dikhit. Professor Wilson (*Glossary s. v.*) thought the names were identical, and that both were corruptions of *dikshita*, meaning in Sanskrit 'initiated'. According to him the name is most appropriately given to Brahmans, and is the title of one of the sixteen branches of the Kanaujī tribe, while it is also borne by some families of Marhatta Brahmans. Elliot gives both clans separately. Sherring describes but one clan under the name Dikshit. Mr. C. A. Elliott, in his *Chronicles of Undo*, has given a long account of their traditions; but has not noticed the two names, or else his intention was only to describe the Dikhit branch. His account of their traditions

has been summarized in Mr. Sherring's work. Something has been said regarding this clan in the Cawnpore notice (Vol. VI., p. 49) and in that district they are described as having obtained their settlement by a grant of villages formerly in the possession of the Meos, made as a dower to a Dikhit named Ghátamdeo, who married a daughter of the Gautam rája, Rikh, of Argal. There is no doubt that this clan has retained but a small portion of the territories it once possessed. The desire for separate ownership seems to have led to the splitting up of the widespread dominion to a part of which (in Oudh) the name Dikhitíáná was applied. This Mr. Sherring describes as extending from Oudh, southwards to Bundelkhand, and eastwards to Gházipur. Reverting to the representatives of the clan in this district, the Dichehhits, according to Mr. Reid, seem to have no certain antecedents. "Their first station was at Tári in pargana Karyát Mittú, in which, however, they have been superseded by the Gautams of Gopálpur (tappa Daulatábád). The chief existing maháls of the clan are Gambhírban and Díhá in pargana Nizámabad, and Khudwal, Kishnupur, and Patanhán in pargana Karyát Mittú. They once possessed the mahál of Baraurá in Karyát Mittú, which now belongs to Gautams of Khajurí, and the ex-proprietors cultivate a large part of its area as tenants. Each of their maháls contains several villages, but the number of coparceners is large. There are two small communities of Dichehhits in tappa Khánpur of pargana Muhammadábád. They represent themselves, with apparent truth, as being the remnant of a colony which once held twelve villages. Of most of these they were forcibly dispossessed by the Birwárs many generations ago." (*Settlement Report*, p. 57.)

The Gargbans clan (*got* Garg) has already been mentioned as having a Bhúínhár branch. It is descended from two of the four sons of Gargbans, of Chakkar Sáh, and for many generations held, either apart or in common with the Garg Bhúínhárs, several maháls [Surhan, Lasra Kalán, Lasra Khurd, and other villages] in tappa Atharahá. The proprietary right in some of the separate maháls of the Rájput branch is now lost to it, the maháls having been settled in 1802 with the rája of Máhul, sold by auction for arrears of revenue, and purchased by the rája of Jaunpur and others, whose descendants still hold them. In a few villages the Gargbansís still retain proprietary possession. An important offshoot of the tribe, the Surhaniáns, is now resident at Nainíjar, Karkhiá, and Raunápár on the banks of the Gogra in tappa Khás of pargana Sagrí. They derive their name from Surhan in pargana Máhul. The tradition of the Surhaniáns is that, their ancestors having aided the rája of Azamgarh in killing a notorious dacoit, they

were rewarded with a grant of land in the newly-formed alluvial lands where their descendants are at present settled. Six or seven generations have passed since then. The proprietors of Nainfior (called Bábús) are a strong community; they have a number of villages, and though subject to the vicissitudes which the irregular action of the Gogra causes, are on the whole well-to-do. At Rupainpur, in the high land of parganah Gopálpur, is a small colony of Surhanián Gargbansís. How they came there is not clear, but they are of the same stock as those of parganah Sagrí. The villages which they held were sold for arrears in 1806, and are now the property of Bábú Durgá Parshád, the heir of the auction-purchaser; but the Surhaniáns have remained as cultivators. At Nandaulí, in tappa Pharihá of parganah Nizámabad, are Gargbans Kshatris who also assign their origin to Sarhan. If they ever held proprietary rights in Nandaulí, they lost them, and the village now belongs to the Kázís of Nizámábád.

The chief colonies of Sombans Rájputs (*got* Bhaiábágir, Bhaiágirt, Bhárgú) are (1) the Palwárs of parganahs Kauriá and Atrauliá, and (2) the Kaimwárs of parganahs Sagrí, Ghosi and Muhammadábád. The following is the account of these clans given in the Settlement Report.—

“The Palwár Sombansís are the largest clan in the district, and they occupy also an extensive area in Fyzabad district. Their common ancestor is (1) Palwár Sombansís named Burhdeo or Patrájdeo. Coming from the west (Sáudi Páti), he is said to have settled at Bandipur in Fyzabad, and thence, under the blessing of a Muhammadan saint of Surharpur, to have conquered the Rajbhars and extended his dominion over the territory now inhabited by his descendants. The Palwárs of this district count back fifteen or sixteen generations to Burhdeo. From him sprang four houses (1) the Rájghar, which is represented in this district by the Palwárs of parganah Kauriá and of the north and east parts of the present parganah of Atrauliá; (2) the Ahirniáns, who are nearly extinct in this district, being represented only by a single family in the village of Ahiraulá, but who formerly possessed the estate of Marán Pakri, now held by certain families of the Rájghar; (3) the Bharmiáns, who are represented by the Palwárs of Dálar, Gopálipattí, Bhataulí, Ajgarí, Bhadeorá, Lohrá, and other maháls in the west of parganah Atrauliá; (4) the Dalniáns, whose chief seats are at Bandipur and Tighra in Fyzabad, and who are represented in Azamgarh only by the Palwárs of Faridpur and a few other villages in tappa Powai of parganah Máhul.

“The Rájghar is divided into two parties, the one consisting of the Palwárs of the north portion of parganah Atrauliá, who are known as the Palwárs of Atrauliá, the other consisting of the remaining families of the Rájghar. A blood feud, which arose from a dispute regarding the transmission of certain estates of the former party in the female line, is said to have caused the faction. Agala, certain families of the latter party bear the title of Kunwar: the legend respecting which is, that once on a time the whole Palwár clan resolved upon making the head of one of their families rája of the clan. But before the insignia of office were bestowed, the rája designate and his friends exhibited such arrogance towards his caste fellows, that the latter, changing their minds, refused to carry out the design. The rája designate, however, was still called Kunwar, and his descendants retain the title.

"In zila Fyzabad some of the Palwár families have established *talukas*, but in Azamgarh their estates are all held by coparcenary communities. In the latter half of last century efforts to establish a *taluka* were made in the Atrauliá branch of the clan by Bujhawan Singh of Nariánw. He, and after him Balwant Singh, his son, and Avatár Singh, his grandson, held settlement of a large number of villages in the north part of his own parganah, and, it is said, of villages in parganahs Gopálpur and Sagri also. But a year or two before the cession of the district, Avatár Singh was guilty of default in his revenue and of resistance to the *naṣáb* wazír's officers so serious that the contingent stationed at Azamgarh under Colonel Sir Evan Baillie had to be sent to eject him. After the cession he appeared before the English Collector and paid the revenue for 1205 fasli. But at the first triennial settlement (1210-1212 fa-11) the *taluka* was broken up, and engagements for the revenue were taken from the village proprietors. These were renewed at the second settlement. At the third settlement the village proprietors refused to engage at their old jamaas; and on the family of Avatár Singh offering a large increase in the revenue, it was restored to its former position. But the opposition of the village proprietors, which seems, much to the displeasure of the Board of Commissioners, to have been fostered by injudicious interference on the part of the collector with the affairs of the *talukaddas*, was too strong for the latter. Their revenue fell into arrears, and in 1811 it was found necessary to cancel their engagement and to conclude a settlement with the village proprietors, who had in the meantime offered to discharge the arrears and pay an enhancement on the *jama* engaged for by the *talukaddas*. The descendants of Bujhawan Singh still reside at Nariánw. They hold shares in one or two maháls in the parganah, and are in comparative poverty.

"Being a large tribe, and having among them a strong feeling of clannishness, the Palwárs have always had a great reputation for unruliness. During 1857-58 they were led into attacking and opposing the officers of Government, and their side of the district was the only one that was seriously disturbed. When the district was annexed in 1802, certain Palwárs, resident across the border in Oudh, attempted to make disturbances in parganah Máhul; and instigated by them, the Buariníán Palwárs of Gopálpatti in parganah Atrauliá openly resisted the *tahsildár*. A company of sepoy's under a European officer had to be sent to dislodge them from their forts; their estate was confiscated; and in order to maintain the collector's authority in the neighbourhood, a small detachment was kept at Gopálpatti for several years. Stories are told of how the Palwárs used to resist the officers of the native government, and in connection with one of these the ruins of the fort and town of Garhú Haidarpur, close to Ahiraulá, are pointed out. It is said that certain Palwár defaulters of Shimbhúpur having been seized and murdered by the native officer stationed in the fort, the whole clan rose, attacked and took the fort, murdered all the officials they captured, and plundered the town, which has since been deserted.

"The Palwárs still hold most of parganahs Kaurjá and Atrauliá, and some villages near the borders of those parganahs in parganah Gopálpur and in tappas Guzára and Dubaitha of parganah Nizámábád. It could scarcely be expected that their estates should escape sale for arrears of revenue in the earlier part of our rule. Some of the estates that were sold have either gone back to the original holders or have been taken over by other branches of the clan; but several are still held by the representatives of the auction-purchasers. Among these, the most notable are the large maháls of Gahp in parganah Kaurjá, and Nariánw in parganah Atrauliá, which are held with difficulty by the rája of Jaunpur; the large mahál of Lohra in parganah Atrauliá, which belongs to Bábu Dúrgá Parshád of Gorakhpur, the grandson of Ránahiyá Láí, the auction-purchaser; and the mahál of Laharpár, better known as Páspur, in parganah Kaurjá, held by a Bengali, whose grandfather bought it from the auction-purchaser.

As a rule, the Palwár communities are large, the shares of land small, and many of the coparceners are poor. There are no maháls in the district, from which the revenue is for these reasons collected with greater difficulty than in Shumbhápúr Khás, Shumbhápúr Párá, Bákarkol, Arúsá, and Bazídpur in parganañ Kauriá. A few families among the Kunwars have larger properties than most of their neighbours, but they seem not to be much the better for that.

"The Karmwár Sombansís are divided into four houses. (1) the Karmwárs of Meghai, Narchin, Kothí, and Harai Samáulpur in tappa Bilári of parganañ Sagrí, (2) those of Kathiáí, Karnpur, Saibaspur, Bojhí in tappa Kurahani of parganañ Ghosi, and Pándar Kundá in tappa Kukulár of parganañ Sagrí; (3) those of Birmán in tappa Birmán of parganañ Sagrí, and Gunjarpá, Sonábar, Naithí, and Bind in tappa Bihrozpur of parganañ Muhammaíáhd; (4) those of Kamálpur in tappa Haveli of parganañ Muhammaíáhd. They hold a considerable, though somewhat disjointed area, which, they allege, was taken possession of by their ancestors, who came from Sándi Páli to aid Rája Gárádeo of Uthanchali in fighting the Rajbharas. Most of their maháls are still held by the Karmwárs. Their communities are populous. Some are fairly prosperous; in others, outsiders have acquired rights by purchase; and in two or three the old proprietors either have been or soon will be altogether sold up."

The Ujain Rájputs (*got* Saunuk) hold four or five maháls in parganañ Ujains. Gopálpur—Gopálpur Khás, Mahul Rúdpur, Ausánpur, Bhagwánpur. They are unable to give any account of their early history, but say that sixteen generations have passed since their ancestors entered the parganañ. They once held the greater part of it, but were obliged to give way to the Kausiks. Their communities are fairly well-to-do.

The Chauháns (*got* Bach) are represented by only one important branch in Azamgarh—the Chaubans of Bhagatpur and other villages in tappa Akbarpur, and the Chauháns of Chhaprá and other villages in tappa Bilári of parganañ Sagrí. The account of them in the Settlement Report is as follows:—

"Their ancestor is said to have come from Sambhal sixteen generations ago, and to have settled at Holpur in tappa Akbarpur. From him sprang two houses. One of these is represented now only by the Chauháns of Jalálpur in tappa Akbarpur, who no longer hold proprietary rights. To the other belong four families: (1) the Chauháns of Gaddápur; (2) those of Bulári and Jagáwanpur; (3) those of Bhagatpur, Palá, and Baijuápur (now in parganañ Gopálpur); (4) those of Chhaprá, Sálehpur, Bhatauli, Amrohan, Rasáulpur. The Chauháns rank well among the Kshatris of the district, and were suspected of practising female infanticide. Their communities are populous but generally fairly prosperous; and there are among them a few families of considerable wealth, who in addition to their shares in ancestral villages have acquired property in other maháls."

Unconnected with the foregoing are the Chauháns of Látghát in tappa Chenchul of parganañ Sagrí. They are the descendants of three brothers, who were hired to fight and kill Maniár Rái of Jokabará by the Bhúfahárs of Bardihá and Muhammadpur, and are said to have retained possession of Látghát and eleven subordinate manzas. Most of these are now in possession

of the Bhúinhárs of Bardíhá, and two or three have been purchased by outsiders. Látghát and Bagharwá are the only villages now held by the Chauháns. The latter are apparently of inferior stock, and are not acknowledged by the Chauháns of Bhagatpur and Ohhaprá. There are detached Chauhán communities in other parts of the district, for example, at Khetápattí, Sangrámpur, and Amgáon in parganah Máhul; but they do not call for special notice.

The Rahtaurs (*got Sándíl*) in this district seem to have sprung from one stock, the founders of which, displacing Rajbhars, settled at Panrarí Pránpur in tappa Akbarpur of parganah Sagrí, it is said, nineteen or twenty generations ago. Their chief maháls are—(1) Panrarí Pránpur, Barnapur, Jagdíspur, Piprahá, Chalákpur, and Farídpur in tappa Akbarpur, and Bagháwar in tappa Khás of parganah Sagrí; (2) Amwárl, Harsinhpur, Pansabdá, Ohingaipur in tappa Birmán of parganah Sagrí, Diliá Páhlí in tappa Bihrozpur of parganah Muhammadábád, and Lakni Mutárákpur in tappa Simrí of parganah Ghosí. There is also a detached family at Chakwárá, tappa Daulatábád, parganah Nízámábád. Into a few of their maháls purchasers have intruded, but most of them are still held intact, and the communities are fairly prosperous.

The Birwárs (*got Kasyap*) have been already referred to among the Bhúinhárs. Their pedigree contains fourteen or fifteen generations. The Sagrí Birwárs are known as the house of Dhan Sinh; the Muhammadábád Birwárs as the house of Páté Rái. Both are said to have acquired their lands by conquest; the house of Dhan Sinh from a Teli rája of Sagrí, the house of Páté Rái from a Rajbhar chief who held a large territory and the strong fort of Garhwá in tappa Khánpur. One family of the house of Páté Rái are Muhammadans, namely, the Birwár Patháns of Máhpur. They give no very certain account of the reasons for their change of creed, but it is said to have taken place in the times of the sultáns of Jaunpur, and apparently followed disputes with other families of the tribe in which the Máhpur family, being worsted, had to supplicate the interference of the ruling power. A number of villages that once belonged to the house of Páté Rái have long been held by Milkís, and villages that belonged to certain families of the tribe have been absorbed by stronger families. But the Birwárs of parganah Muhammadábád still hold a considerable area in proprietary right. Their communities are not generally very well-to-do, but there are among them a few rich families.

The Udmattís (*got Batas*) is said to have once held a hundred and fifty-six villages in the north of parganah Muhammadábád and south of parganah Ghosí, and it is still a large clan.

The following is the account of it given in the Settlement Report :—

"Its ancestors, inhabitants of Udaipur, are said to have come from the west fifteen or sixteen generations ago with one of the early Muhammadan emperors, and to have taken up their abode permanently in the neighbourhood of Bhíra Indpur in tappa Nandwán of pargana Muhammadábád. The extensive mounds (*dhe*) at Bhíra are said to be the ruins of the Rajbhar town and fort which they destroyed; and the graves (*gay akhíldán*) of the Muhammadan soldiers, who were sent to aid them in the fight and were killed, are also pointed out. From Bhíra Indpur the clan spread over the surrounding country. There are now five branches of it: (1) the Udmatías of Kundá Kuchál in pargana Nathúpur, who hold one mahál only, which they are said to have acquired by murdering the previous Mílkí proprietor; (2) those of Lilárí Bhamaulí in tappa Haveli, pargana Ghosí, whose proprietary rights have been suppressed by Gaur Káyáhs (kánúgos of Ghosí); (3) those of Dháwaríasáth, Kurthí, Koprá, and other villages in tappa Nandwán of pargana Muhammadábád, who still hold several maháls, and though numerous, are generally in tolerable prosperity; (4) those of Bhadínr, Bárá, Barbojhi, Itaurá, Siá-basti, and other villages in tappa Walidpur, and of Bhíra Indpur, Nandwán Saráí, Fatihpur, Hamidpur, and other villages in tappa Nandwán, of pargana Muhammadábád; and of Punápár, Pewá, and other villages in tappa Kurahani of pargana Ghosí; (5) those of Yakábpur Dhatauli in tappa Kayár of pargana Muhammadábád, who still retain their maháls.

"Part of the fourth branch, which holds a large number of maháls, are now Muhammadans. The story given of their conversion is that in the days when there was chronic warfare between the Udmatías on the north of the Tons and the Singhels on the south of it, the former, being on one occasion hard pressed, sent one of their families to Jaunpur, where the Sharkí sultáns then reigned, to ask assistance. The deputation, embracing Islám, got assistance, and with it the Udmatías were able to drive back the Singhels. The latter clan then sent one of its families to Jaunpur, where by changing its creed the deputation induced the sultán to arbitrate between the clans. The result was that the Tons was fixed as the boundary between them; but in reward for the prior acceptance of Islám by one of their families, the Udmatías were allowed to retain Yakábpur Dhatauli, which lies within the territory of the Singhels. The Pathán Udmatías now hold several maháls—Bhíra Indpur, Nandwán Saráí, Fatihpur, Hamidpur, Masán, Bibipur. They are mostly well-to-do, and rank well among the Muhammadans of the district. The Híndu families of this branch of the clan are very numerous. In a few of their maháls the greater part of the land has been transferred to outsiders, but most of the maháls still remain with the Udmatías."

The Dikhitwárs (*got Kasyap*) of tappas Khánpur and Dharwára of pargana Chiriákot had numerous maháls, but the proprietary possession in some of them have passed to auction-purchasers, and where this is not so the sharers are very numerous and generally poor.

Of Kákáns (*got Bhárgú*) there are two colonies, one in tappa Haveli of pargana Chiriákot and the other in pargana Nathúpur.

Kákáns. The ancestor of the first colony, Laikam Deo, came, it is said, from a place called Kapri Kedar, somewhere in the west, and overcoming the Surís, settled in the neighbourhood of Chiriákot. Their territory comprising eighty-four villages, was called Chaurási, by which name tappa Haveli of pargana Chiriákot is still known, just as tappa Salemábád is known

as Dasí of the Gautamiás. The Kákáns of Nathúpur are apparently an offshoot of the Chiriákot colony. They claim to have held the whole of the south part of parganah Nathúpur, containing fifty-two villages; but their territory has been encroached upon by other tribes, chiefly by the Barhamián Misra.

The Parihárs (*got Kasyap*) are now settled in tappa Rihrozpur. They claim kindred with the Parihárs of Gházipur. The Singhels (*got Kasyap*) say they came originally from Siraunj and first settled in Bheri Tál in Gorakhpur. They are now found in tappa Kayá of parganah Muhammadábád. They were formerly a powerful clan, their territory extending up to the Tons and the site of the present town of Muhammadábád. During the early part of our rule they gave much trouble, those of Kájhá being particularly turbulent. They have paid the penalty, as a clan, by the loss of many of their estates.

The Naikumbhs (*got Bashisht*) of parganah Muhammadábád (whose ancestors came from Karákat in Jaunpur), and the Raikwárs (*got Bháradwáj*), whose ancestors came from Oudh, are also important tribes.

Among Kshatris who hold small estates and call for no special notice, but who have evidently been settled for some generations in the district, it will be sufficient to name—(1) the Nandwaks (*got Kausíl*) of Rendá, Pithampur, and Imiliá in parganah Nizámábád (their ancestors were brought from Mariáhan by one of the early rájas of Azamgarh; (2) the Bachgotis (*got Bach*) of Arára in parganah Nizámábád (who claim to be the descendants of Asaldeo); (3) the Pommárs or Ponwárs (*got Kundil*) of Majhgáwán in parganah Nizámábád and Pakrí Buzurg in parganah Ghosí; (4) the Gaulots or Gahlots of Obandesar in parganah Nizámábád; (5) the Bargaiyáns (*got Bháradwáj*) of Fakhanpur in parganah Máhul; (6) the Parsariás (*got Prásand*) of Shakarkola in parganah Atrauliá (the proprietary right in their villages now belongs by auction-purchase to the rája of Jaunpur); and (7) the Raghu-bansís (*got Kasyap*) of Mahuwán in parganah Muhammadábád.

The small number of Banias (5,674) at the recent census, compared with the number (42,536) returned in 1872, is owing chiefly to the exclusion from the recent returns of the large class of Kándús, who account for 31,609 of the 1872 total. No sub-divisions are given in the recent census report, although they were recorded in the schedules, and those of the 1872 census report are admittedly worthless. In the settlement report 13 classes, most of which are usually included among Banias, have been specified as the 'trading castes. These are—in the order of their

presumed numerical importance—Kúndu, Baranwár, Agarwálá, Agrahri, Náik (called also Baunás, who are really Banjúrás, but claim to be Brahmans), Khatri, Kasaundhan, Rastogi, Umar, Kasarwáui, Golwárá, Márwári (including Brahmans and other castes) and Kharwárá. All except the four first had less than a thousand members in 1872 and the four last, less than 50.

Following the order of previous notices, it will be convenient to give a list of the remaining 'principal Hindu castes' according to the recent census classification (Bhúfnárs mentioned above being included among them and not among Brahmans), and the occupation usually followed, or other note to identify them, has been added. What the census returns describe as the '38 principal Hindu castes' are such as in the united province (North-Western Provinces and Oudh) had a total population of 100,000 and upwards. A different classification—and one that in most respects appears preferable—will be found in the Settlement Report (Appendix No. IV., table I.), which divides the Hindu population into five orders, high trading, religious, cultivating low, and other castes. The names in brackets, immediately following those of the castes, are names under which some members of each were enumerated at the 1872 census. [Some other local names of castes, which have been included in census form VIII., will be found in Appendix 12 to Mr. White's Preliminary Dissertation in the 1881 Census Report] :—

Caste.	Total population.	Females.	Caste.	Total population.	Females.
Ahar, cattle-breeder ...	207	91	Kalwár, distiller ...	13,592	9,287
*Abir (Makhanía), cowherd	253,229	121,570	Káyasah (Uná) scribe ...	15,817	7,746
Barbál (Kharádi, Kuka), carpenter	9,960	4,773	Khatik (Chik or Chikwa) pig and poultry breeder	1,866	2,433
Bhangí (Hcla), scavenger ..	39	15	*Koiar Koiri (Koli) weaver	61,204	31,138
*Bhar, agriculturist	77,942	38,497	Kumhár (Kasgar, Kázagar, Khishtpaz) potter	29,377	14,982
Bhát (Jáza, Jáchak or Jájak Rajbhat), gentologist, panegyrist	2,170	1,099	Kuimí (Kuabí, Kisán) landholder, cultivator.	35,542	17,257
Bhúfnár, landholder and cultivator	52,947	25,743	Lodh, cultivator ...	76	28
Bhurji, grain parcher ...	332	115	Lohár, blacksmith ...	27,174	13,054
*Chamár (Bingat, Mochi, Ráktás), skinner and leather worker	259,310	131,377	*Lumán (Shordgar), salt extractor.	55,566	26,868
Dhobi, washerman ...	14,241	7,123	Máli, gardener ..	1,898	928
Dom, bamboo basket maker, singer, dancer	1,349	615	*Malláh or Kewat (Dandia), boatman	30,926	15,764
Gadaria, shepherd ...	8,353	4,078	Nai, barber ...	12,625	6,508
Gosháin (Ait and see separate list)	2,189	814	*Lási, fowler, watchman ...	20,627	9,982
Gujar, land-holder, agriculturist	1	1	Sonár, gold and silver-smith	7,790	3,889
Ját, cultivator ..	30	6	Tamboli (Bairat), betel-nut seller	10,371	5,943
Kahár, palika bearer ..	46,147	23,084	Teli, oilman ...	26,924	13,401
			Unspecified ...	22,441	30,818
			Total ...	1,154,077	568,213

The names marked with an asterisk in the above list are those of the 'cultivating low castes' in Mr. Reid's classification, which will be further alluded to a few pages later on.

From the vernacular lists compiled in the census office the following appear to be the details of the "unspecified" castes,

The "unspecified" of the census. and they are added here as it may be of interest to ascertain them:—

Name of caste.	General occupation.	Total population.
Arakh ...	Cultivator, village servant ...	17
Bahela ...	Fowler ...	422
Bannānas ...	Rope, string, mat maker ...	1,024
Bānsphor ...	Bamboo worker ...	3,466
Baranwār ...	Trader ...	4,670
Bārī ...	Leaf-plate seller, torch bearer ...	3,560
Bayār ...	Cultivator, field-labourer ...	92
Bhād ...	Toddy drawer, cultivator ...	11
Chhīpi ...	Calico printer ...	1
Dabgar ...	Maker of sieves, leather bottles, &c ...	227
Darzi ...	Tailor ...	6
Devotees (see separate list) ...	Mendicants ...	6,217
Halwāī ...	Confectioner ...	3,449
Hawālgar ...	Manufacturer of gunpowder and fire-works ...	65
Jorī ...	Weaver, day labourer ...	10
Joshī ...	Servant, receiver of alms ...	427
Kanchan ...	Dancer, prostitute ...	1,051
Kāndū ...	Cultivator, shopkeeper ...	25,431
Kasera ...	Metal vessel dealer ...	605
Katua ...	Yarn-spinner, calico printer, weaver ...	62
Kashmīrī ...	Merchant ...	275
Khangār ...	Chaukidār, thief ...	1,166
Khatrī ...	Merchant, servant ...	361
Kunjra ...	Green grocer ...	7
Māl (Māl in census list) ...	Land owner, cultivator ...	3,224
Morwāri ...	Trader ...	1
Nat ...	Acrobat ...	1,143
Nāriā ...	Gold and silver smith's waste washer ...	861
Rangua ...	Weaver and dyer ...	726
Rastogi ...	Cloth-merchant, money-lender ...	241
Rosin ...	Trader, cultivator ...	78
Saperā ...	Snake charmer ...	7
Sethār ...	Cultivator ...	213
Thatherā ...	Brass and copper smith ...	1,718
Turhā ...	Palanquin bearer ...	137
Unspecified ...	...	443
Total ...		62,441

By exhibiting the castes in two lists, as above, the statistics in the first list correspond with the printed returns in the census report. This, of course, would not have been the case had an attempt been made to rectify the imperfections of the census printed return by including some of the castes shown as 'unspecified' among the 'principal castes' to which they are generally regarded

as belonging. The principle adopted at the census was to put down in the schedules the caste that a man gave himself ; and thus it happened that, if a man described himself as a Baranwár, Kándú, Khatri, Rastogi or Márwári, instead of as a Bania, he was not, as a rule, shown among Banias in the lists compiled from the schedules. It follows, therefore, that the figures for the so-called 'principal Hindu castes' are not by any means exact, and the details of the 'unspecified' must be carefully analysed before a perfectly true return can be obtained.

From the same source is derived the following list (but not the classification) of devotees and religious mendicants :—

Name of sect.	Classified as Vishnuite (V.), Sivaite (S), Shákta (Sh.), Jain (J.)	Total population.	Females.
Achári	S.	1	...
Aghori	Sh.	2,121	1,046
Atis	S. Sh. V.	3,456	1,612
Bairági	V.	316	125
Brahmachári	S.	15	2
Kabirpanthi	V.	1	...
Nanaksháhi	Sikh	14	6
Paramhans	S.	3	1
Rámánandí	V.	25	10
Sádhú	S. J.	36	17
Sannyási	S. V.	12	6
Vaishnava	V.	84	1
Unspecified ... ..	... ..	183	78
	Total ..	6,217	2,904

The list just given, which shows 6,217 devotees and religious mendicants, does not include the 2,186 Gosháins who were returned among the 'principal Hindu castes.' Adding the latter, we get 8,403 persons who in theory have renounced the bondage of caste, but in practice have not escaped from its thralldom. For, whatever may have been the views and aims of the great religious reformers with regard to the universal brotherhood of mankind, little of this sentiment is found among their followers. Each sect, large or small, now-a-days constitutes to all intents and purposes a separate caste. In the readiness with which they allow outsiders to be enrolled, and in this only, do they appear to differ from other caste divisions. The members are not by any means all of them mendicants. A certain proportion own and cultivate land and others among them engage in trade. Mr. Reid shows 10,583 acres or '77 of the

entire district area as in the ownership of this class. They appear as landholders in all parganahs except Karyát Mittí and Kauriá, but their principal possessions are in Muhammadábád, Chiriákot, Nathúpur and Nizámábád parganahs. The list taken from the census schedules is necessarily an imperfect indication of the real numbers of this class, and is still less reliable as regards the actual sects that are represented in the district. Such names as Bairágí, Gosháin, Sannyási and Vaishnava are common to many sects rather than the names of particular ones. Two, Aughar and Pakhia, in Mr. Reid's list, taken from the 1872 census, are not shown in the recent schedules, but they may be among the 'unspecified.'

It may be mentioned that, according to the list abstracted by Mr. Reid, the total number belonging to 'religious castes or orders' in 1872 was 5,583, of whom 3,091 were Attís. The number of these last had apparently increased to 3,456 in 1881. An account of the sect has already been given in a previous volume. (See *BASTI, Gazr.*, VI., 654.)

It would unduly swell the dimensions of this memoir if even brief notices of all the castes above enumerated were attempted; and as all, or nearly all, have been noticed in preceding memoirs, there could not help but be some repetition. It may be remarked, however, that the lists are probably not exhaustive, while they tell us nothing of the subdivisions, varying in number from two or three to eleven or twelve, which exist in nearly every one of the castes mentioned. As regards the social regulations of eating, drinking, and marrying, these subdivisions are as distinct from each other as are the main castes. The Káyaths and a few of the cultivating classes only need be mentioned.

As to the claim made by some Káyaths to belong to the Kshatri class, the reader may be referred to a pamphlet, entitled *the Káyastha Káyaths. Ethnology*, by Munshi Káli Prasád (published at Lucknow, 1877); and *per contra* to Colonel Dalton's *Ethnology* (p. 312) and Sir George Campbell's work on the same subject. Space will not permit of its discussion here. The Káyaths of Azamgarh are mostly Sribástams, but other divisions are not wanting. Chief among these are the Gaur Káyaths of Nizámabad and of parganahs Ghosi and Chiriákot. The Nizámabad Gauras are distinguished from other Káyaths by being mostly Sikhs, and all of the Gauras are distinguished from other Hindus by permitting the marriages of collateral blood relations that are separated from each other by two or more generations. Káyaths of the kanúngo families hold a good deal of land on old titles. Some of their villages were originally granted rent-free, and were settled with them when *nánkár* allowances were withdrawn or commuted.

Among the classes in the above lists who hold land, only one, the Mals (described in the settlement report as a sub-division of Mals Kunbis, but separately enumerated at the census) hold it in communities, at least to any extent. This class is largely found in parganah Nathúpur. Some of them, notably the Mals of Lakhnaur, are well-to-do, and have added considerably to their ancestral property by purchase.

Ahírs are shown in the census returns as Gwáls (3,605) and unspecified (249,621); but the latter would appear from the settlement report to be also Gwáls, with the exception of a few Dharhors. The tradition of the Gwáls is that their ancestors were once the ruling race, and it would seem that most of the land now in the proprietary possession of the Ahírs—as well as that held by Kunbis, Koirís and Luniáns—was so held or managed by their ancestors before the cession, and there is nothing to show in some instances that their title differed from that by which the higher castes held their lands. But with a few exceptions these old communities of lower castes have either lost their proprietary rights or are fast on the way to doing so.

Next to Chamárs and Ahírs the Bhars or, as they are more usually called, the Rajbhars, are the most numerous of the lower castes in this district. Their connection with its history will be mentioned hereafter, and there is little else to be recorded concerning them that has not been stated in other notices (see BENARÉS and MIRZAPUR). The following are, it is believed, the sub-castes or *kúls* in this district: Bhar proper, Rajbhar, Bítar, Patiwan, Bind, Jhonkahá. The prevailing sub-caste is the Bhar proper, but scattered families of Rajbhars are also found. The former rank low in the social scale, being reckoned among the outcast or non-Hindu classes. The latter seem to be of better standing and to be counted among Hindus. They themselves say that they are descended from the class from which the existing Bhúinhár and Kshatri tribes wrested the country, and that most of their race resides in the hill country south of the Ganges. The *got* of all Bhars is Bháradwár or Bháradwáj, not Kasyap—the *got* of most of the inferior castes.

The absence of Cherús or Suirís in the census returns is noticeable, having regard to the fact that they are always coupled with the Bhars in the traditions as the aborigines of this part of the country. The Cherús are sometimes said to be a branch of the Bhars, so that if there are any still left they may have been counted among the latter. Regarding the identity of Cherú with Suirí (Seorí or Sivrí) authorities differ, some making them distinct races, and the latter to have expelled the Cherús (see *Suppl. Gloss.*, I., 59).

The remaining castes may be dismissed in a few words. The Pásí sub-caste which is best represented here is that known as Manwás. There are in some localities a few Tármlís, whose special calling is extracting and collecting *tárí* from the toddy-palm and making fans and other articles of the leaves. The Chamárs also have many sub-castes. Those that are found in Azamgarh are the Kanauijá, Dhusiá, Jaiswár, and Tánto. Kurnís or Kunbís have here the following sub-castes: Audhiá, Dhilphorrá, Jaiswár, Sankattá, Sainthwár, and Mal. The Mals consider themselves superior to other Kunbís. Of Koirí subdivisions the Kanauijá prevails. There are also a considerable number of Muhammadan or Turk Koirís in some places, notably about Mau and Bhirá Walidpur in parganah Muhammadabad. The Kewats (who are all entered as Malláhs in the census returns of 1881) perhaps follow the occupation of boatmen as much as agriculture. There are several subdivisions of them, the principal of which are the Surhaiyá, the Guriá, the Chái, and the Khilánt. Among the subdivisions of Luniáns or Nuniáns the Samharwár and the Diud are best known. The Luniáns also appear to have magnificent traditions. They claim to be of Kshatri (Chauhán) blood, and their *got* is Bach.

Taking Musalmáns by sects, there were 200,328 Sunnis or orthodox Musalmáns, (101,224 females), and 10,862 Shíás or followers of 'Alí (5,713 females); total Muhammadans 211,190 (106,937 females). The total of the Indian Muhammadan tribes amounted only to 94 (49 females). Of these Muhammadan Rájputs numbered 41 and Muhammadan Gújars 53.

The classes (as distinguished from the sects) of Muhammadans are—(1) Subdivisions of Milkís, subdivided into Saiyids and Shokhs, the reputed Musalmáns, descendants of Arabian Muhammadans; (2) Wiláyati Patháns, and (3) Mughals, descended from immigrants into India from the north-west; (4) Indian Muhammadans, subdivided into—(a) Shokhs and Patháns, descended from Brahman, Bhúinhár and Kshatri converts to Islám; (b) a variety of castes who retain the name or trade of the Hindu caste to which their ancestors belonged before conversion, such as the Turk Koirís, Turk Telís, Turk Dhobís; (c) Zamíndárís or Rautárís, descended principally, but not altogether, from Hindus of the lower agricultural castes; (d) a number of guilds of craftsmen, artizans, and traders, such as weavers, dyers, beef-butchers, religious mendicants, and Arakís or Rákí, who are probably descended from Hindu converts of inferior castes. The second and third of these classes—Wiláyati Patháns and Mughals—have not very many representatives in this district.

The Milkís are the aristocracy of the Muhammadan community, and are so called because their ancestors were the class to whom principally *milkís* or revenue-free grants of land were given under Muhammadan rule. They are the class with whom we are most brought into contact, for they hold a good deal of landed property, and from among them come many of our native officials and lawyers. In Azamgarh most of the Saiyids are Hosainís, and the prevailing Sheikh clans are the Abbási, Usmání, Ansárí, Siddíki, and Fárúki. A few of the Milkí families are wealthy; but generally the class is rather a decaying one.

The first and second subdivisions of Muhammadans of Indian origin are too well known to require description here. The Zamín-
 Indian Muhammad-
 ans. Zamíndárás, dárás or Rautárás form a distinctly-marked class in this district, and a brief notice of them will not be out of place. The use of the latter name, Rautárá, is said to excite great indignation, but apparently without cause, among some of those who belong to the class. They admit themselves to be descended from Hindu converts, and outsiders allege that the converts were of low caste, while some suppose them to be converted Rajbharas and Snirís. But there are families among the Zamíndárás whose traditions point to their ancestors having been Brahmans or Kshatris at the time of their conversion, and who still retain the appearance of Nau-muslims of those castes, though from intermarriages and other circumstances they are now reckoned Zamíndárás. Probably the class has been recruited from a variety of agricultural Hindu castes, and strains of Milkí blood, which have come in by occasional intermarriages, may not be wanting. There are many old Zamíndárá communities in parganah Nizámabad. In the list of landholders for that parganah given in the *Áin-i Akbari*, some of them are said to be 'Rahmatulláhís,' and the Zamíndárás are probably referred to, as the name is still sometimes applied to Zamíndárás in Azamgarh. The period at which, and the circumstances under which, they embraced Islám are not clear; and none carry back their descent for more than twelve or fourteen generations.

They are parsimonious in habit, and most industrious and skilful cultivators. Where not impoverished by the excess of their own numbers and the smallness of their shares of land, they are well-to-do. The women of those of them who have no pretensions to gentility are not kept shut up. The men are unpolished and rough in speech and manner; and they have a number of little traits, modes of pronunciation, and forms of words peculiar to themselves, which are the subject of merriment among their neighbours. They are generally illiterate, but in recent times some of them have entered the legal

profession and otherwise raised themselves into influential positions. Their advance has been regarded by the Milkís with much jealousy.

The guilds or castes into which the fourth class of Indian Muhammadans is divided, resemble, except in the matter of eating and drinking, the castes of the lower orders of Hindus. The Guilds or castes of Indian Muhammadans. Arakís or Rákís are anxious to have it believed that they are descended from immigrants from Irák. But in physiognomy and colour many of them resemble the lower orders of Hindus; and the tradition which connects them with *arak* and the Kalwár caste of Hindus, is more credible than their own more ambitious account of themselves. There are not many Arakís in Azamgarh. They are engaged in trade and money-lending, are generally well-to-do, and are not under the government of a *panch*.

As much as 22·54 per cent. of the total area of the district was, at the commencement of the current settlement, held by Muhammadans, and the proportion held by each class was as follows:—Milkís 13·65, Wiláyatí Patháns 1·19, Indian Patháns 2·21, Wiláyatí Mughals ·16, Zamíndárs 5·06; other Muhammadans 27. Space will not permit of reproducing here the detailed narratives regarding individual families which are to be found in the settlement report. Their names only can be given. In the order in which they are there described, they are, amongst Milkís, the Husainí Saiyids and Hanafi

Milkí families. Shekhs of Deogán (both Shíás; the Usmání and Siddíkí

Shekhs of Nizámábád (part Sunnis, part Shíás); the Shekhs of Jahánínpur, descended from Sháh Mansúr, a disciple of a disciple of Makhdúm Jahánín Bukhári; the Husainí Saiyids (mostly Shíás) of Sarái Mír, parganah Nizámábád, with a branch at Kusáwe in tappa Atharahá of parganah Máhul; and the Siddíkí Shekhs of Kalandarpur, parganah Nizámábád, descendants of a saint, Sháh Fatih Kalandar, of the 17th century, at whose tomb is held a yearly fair. In parganah Máhul are the Abbási Shekhs of Núr-pur and Manáwapur; Siddíkís of Barauna; the Husainí Saiyids of Kusalgau; and the Saiyids of Máhul, once a powerful family, of whom mention has been made in Part I, and who will again be referred to in the historical part of this notice. In parganah Sagri are Husainí Saiyids of Fáripattí Jánpur, Khatápur and Patár; and Shekhs of Khámkáh and of Ulmápur. In parganah Ghosí are Siddíkí Shekhs of Bhatmilá; Husainí Saiyids (Shíás) of Barágán; Usmání Shekhs of Ghosí (in whose family Shekh Ghulám Nakshband had a great reputation for learning in the 17th century); and Maliks of Ghosí, apparently connected with the Siddíkís, who were the zamíndárs of parganah Chakesar in the time of Akbar. In parganah Chirrákot is an old family

of Abbási Shekhs. In parganah Muhammadabad the Fárakí Shekhs of Wahulpur Bliwa are an old family; and another of the same designation has been settled at Koirípár for 10 or 11 generations in descent from A'zam Khán. The Hanafi Shekhs of Kharánti count 12 generations from their first settlement; and the Siddikí Shekhs of Mubárákpur, nine generations. Others are the Husaini Saiyids (Shías) of Muhammadabad; Usmání Shekhs of Mau, Dighonán and Muhammadabad; and Abbási and Siddikí Shekhs of Mau. In parganah Nathúpur the Siddikí Shekhs of Sipáh and the Ansári Shekhs of Bilibpur are old families.

Few of the Wiláyatí Pathán and Mughal families require notice. The chief of them are—(1) the Patháns of Deogáon; (2) those of Khálispur, Alipur, and Dáúdpur, near the old kasba of Sagri; and (3) those of Adri near Mau in tappa Nasrulláhpur of parganah Muhammadabad. All these can boast of at least 9 or 10 generations.

The chief Indian Pathán families have been noticed in connection with the Hindú tribes from among which they were converted. The Zamindáns, like the hereditary Hindú landholding castes, usually hold their villages in communities. Some of these are very populous, and their prosperity is generally in proportion to their population and the area of their maháls.

The inhabitants of Azamgarh may be divided, according to occupation, into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 1,293,089 persons, or 80·58 per cent. of the total population, and to the latter 311,565, or 19·42 per cent. Excluding the families of the persons so classified, the number allotted to the former class is reduced to 622,834 members *actually* possessing or working the land. The details may be thus tabulated:—

	Male.	Female.	Total.
Landholders	66,955	5,603	72,758
Cultivators	288,493	155,588	444,081
Agricultural labourers	58,701	46,350	105,051
Estate office service	914	...	914
Total agriculturists	415,093	207,741	622,834

Following the example of English population statements, the census distributes the male inhabitants amongst six great classes. (1) The professional class numbered 4,430 males; amongst them are included 2,896 persons engaged in the general or local government of the

country, 51 engaged in the defence of the country, and 1,483 engaged in the learned professions or in literature, art and science. (2) The domestic class numbered 1,930 members; it comprises all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. (3) The commercial class numbered 10,350 males: amongst these are all persons who buy or sell, keep or lend money or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (3,620); and persons engaged in the conveyance of men, animals, goods and messages, such as pack-carriers, cart-drivers, &c., (6,730). (4) Of the agricultural class something has already been said; but besides the 415,093 males engaged in agriculture and horticulture as shown in the preceding table, the census returns include in this class 1,105 persons engaged about animals, making a total of 416,198. (5) The industrial class contained 57,933 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,893); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (24,756); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (11,325); and lastly, dealers in all animal substances (105), vegetable substances (7,104), and mineral substances (12,750). (6) The indefinite class contained 325,588 members, including labourers (19,936) and persons of no specified occupation (305,652).

From the lowest or labouring class are obtained nearly all the recruits for emigration to the colonies. During the past ten years (1872-82) altogether 2,785 persons were registered for emigration, including 1,262 males, 919 females and 574 children. Their destinations were: Demerara, 1,636; Trinidad, 670; Jamaica, 43; Mauritius, 83; Natal, 36; Surinam, 41; St. Lucia, 9; and the French colonies, 267. It is stated that there are many returned emigrants in the district, and this may account for the greater popularity of emigration here than in some other parts of these provinces.

The number of villages or townships is returned by the census of 1881 as 4,641. Of these 4,367 had less than 1,000; 266 between 1,000 and 5,000; 5 (Sarai Mir, Dabari, Muhammadabad, Kopaganj and Walidpur) between 5,000 and 10,000; and 3 (Azamgarh, Mau and Mubarakpur) over 10,000 inhabitants. Amongst the villages are distributed in the present year (1882) 3,677 estates (*mahall*).

According to the census of 1872 the whole district contained only 496 houses 'of the better sort.' By the recent census no distinction is drawn between houses, but the total number alone

is given, *viz.*, 245,336. The first return was doubtless in a sense correct, for the walls of the great majority of the houses, even in the towns, consist of mud which had not been made even into sun-dried bricks. In the towns the houses of all classes of people, and in the villages the houses of landholders, traders, writers, artisans, and tenant cultivators of the Brahman, Bhúinhár, and Rájput castes, are mostly tiled, and, in the towns at least, furnished with doors. But a very large proportion of the low caste peasantry lives in thatched huts, on which no skilled labour is spent. This is due partly to their poverty and their being able to thatch their huts for themselves every year; partly to the uncertainty of their position.

The Hindu temples are the ordinary *sirdás* and *thékurdwáras*, the plan of which is nearly always the same. The Muham-
Religious buildings.
madan mosques and *imámbarás* are built of masonry or clay; these of the latter kind differing little in appearance from ordinary houses. There is nothing of architectural interest in the buildings of either religion: even the celebrated Temple of the Sun at Deolás being nothing more than a commonplace modern *sirdá*.

Of the numerous mud-forts, some of immense size, the remains of which
Archæology.
still exist, little account can be made by the archæologist. The people will tell him that they were constructed by the Rajbhars and Suirís, or else by Asurs. As to who the races so described really were—whether aboriginal non-Aryans or Buddhists, or, like their successors, Aryans and Brahmanists—little, if any, clue is obtainable in Azamgarh. Mr. Thomason mentions among the principal of these mud-forts in his time those at Harbanspur and Unchágáon near Azamgarh and at Ghosí. The largest in the district, according to Mr. Whiteway, is the one at Ghosí. Mr. Reid mentions a tradition connected with the old tanks and mounds at Dehduár in tappa Atharaba, parganah Máhul, which attributes them to a Rajbhar chief, Asaldeo. Strangely enough the Bachhgorí clan of Rájputs of Arrára, in tappa Nandwán, in parganah Muhammadabad, claim this Asaldeo as their ancestor; but repudiate for him the title of Rajbhar, alleging that he was an officer of a native government. At Aráon Jahámánpur in parganah Kanriá is an old fort ascribed to Ajadkya Rái, Rajbhar; but he is claimed as a connection (at least by marriage) by the Bhamián Palwárs of Atrauliá. Similarly, the Rája Gáraddeo of parganah Sagí (who is, by others, accounted a Rájput or Suiri chief) is claimed as their ancestor by the Birwár Rájputs of Dhanebhúla, but it is not stated whether any particular spot is connected with his name. An old fort at Awank is pointed out as Rája Parichhat's, and in the neighbourhood, it is said, a battle was fought between him and the Muhammadans.

Of stone remains there are very few, and what there are appear to be of no particular interest. The following, bearing inscriptions, are noticed by Mr. Reid :—

- (1) A Sanskrit inscription on a stone pillar at Dabhāon in tappa Chauri, pargana Deogāon, dated 1291 Sambat, in the reign of Gobind Chandra of Kanauj.
- (2) A Persian inscription on a slab which had belonged to a *jāmi masjid* and was found at Chakkesar in pargana Ghosi, dated 760 H. (1350 A.D.), in the reign of Shāh Fīroz.
- (3) A Hindi inscription on a stone which is built in over the doorway of a small Hindu temple at Kopa, tappa Nasrullāhpur, pargana Muhammānājad, dated 1529 Sambat (1472 A.D.).
- (4) A Persian inscription on a slab in an old mosque at kasba Nigun in tappa Atharah, pargana Māhol, dated 940 H. (1534 A.D.), in the reign of Humāyūn.
- (5) A Sanskrit inscription on a stone sugarcane press in the town of Azamgarh, dated 1609 Sambat (1553 A.D.), in the time of Salīm Shāh Śūr.
- (6) A Persian inscription on a tombstone in the town of Nizāmabad, dated 969 H. (1561 A.D.).
- (7) A Persian inscription on a slab in a mosque at Ganjūhra, tappa Bihrozpur, pargana Muhammānābad, dated 1099 H. (1687 A.D.), in the reign of 'Alamgīr.

With the exception of the Ganjūhra inscription, none of the present residents of the neighbourhood know anything about the origin or history of these remains. Persons resident in Ganjūhra claim to be descended from the founder of its mosque, which is, however, of very modern date. From General Cunningham's Archæological Reports it appears that the district has yielded nothing worthy of notice in them, except the stone pillar at Dabhāon (*vide* the above list).

Of this pillar—which, according to General Cunningham, is called *Hathiya dah klāt* or the pillar of the elephant's tank—a full description will be found in the first volume of his Reports (page 95). From this it appears that the pillar is a mere cylindrical block, apparently intended for the sole purpose of exhibiting the inscription. Its shaft is 12 feet 9 inches in height and 1 foot 5½ inches in diameter at base and top. At the distance of 138 feet to the north-west of the pillar is a large stone elephant, 5 feet 6 inches in length and 4 feet 10 inches in height, and evidently this gives the name to the tank in the middle of which the pillar stands. To the west of the pillar is a low mound, called Siwāri-kā-tīlā, yielding bricks and supposed by General Cunningham to be the site of a temple to Siva. The inscription on the pillar occupies ten lines, but as the letters are large and coarsely cut, it is not a long one. All we learn from it is that certain Thākurs excavated the tank, of whom the chief was "Bellau" Thākur, the treasurer of Gosalla Devī, the queen of Rāja Govinda Chandra Deva, the lord of horses, of elephants, and of men, on Thursday, the 5th of the waning moon of Asārī, in Sambat 1207.

General Cunningham gives the date 1207, but both Mr. Reid and Mr. Whiteway make it 1201. General Cunningham mentions that the people in the neighbourhood say the pillar was set up by Rāja Gajpat Singh in Sambat 207 or A. D. 150, but has no hesitation in saying that both name and date thus popularly given are wrong.

There are stone remains at other places in the district: for example, at Deolās, in tappa Nandwān, parganah Muhammadabad (where there is an illegible Sanskrit inscription); at Indpur Bhīra in the same tappa and parganah; and at Rāmgarh near Lālmau in tappa Kuba, parganah Deogāon. Nothing, however, of the origin of any of these is known.

The customs of the district regarding marriage, divorce and adoption appear to present no special features. The ages at which marriages take place are usually from 4 to 12 years, but the girl-wife does not actually join her husband's household until later. The only castes in which the remarriage of widows is said not to be recognized are those of Brahmans, Rājputs, Káyaths, Bhūfuhārs, Agarwālas and Khatīs: where allowed, no difference is apparently made in the status of the wife and children as compared with ordinary marriages. Neither law nor custom recognizes divorce, as understood in English law; but among the lower castes cases of separation of husband and wife, usually after the matter in dispute has been submitted to a *panchāyat*, are frequent, and persons thus separated commonly contract new alliances. Besides the other well-known causes of exclusion from caste, conversion to Christianity or Islām is said to be universally followed by this penalty, and the exclusion to be irreversible. But neither Christianity nor Islām at present appears to be making any progress in this district. The system of *panchāyat* closely resembles that so often described in previous notices.

The various native preparations of food have been described in other notices (see MIRZAPUR and AGRA). A few brief notes may be added with special reference to this district.

The spring cereals and the pulses of both harvests are used by the people both in the parched state with the husk remaining, and as meal or flour with the husk removed. The flour or meal is used in the form of cakes. From the parched grain of barley and pulse the flour called *sattu* is also made. It is eaten dry (like parched grain) or mixed with water, *gur*, and other stuff. Pulse in the imperfectly ground state (split peas or *dāl*) is largely used for soup. By villagers the latter is called *boran*, as opposed to *toran* (dry bread). During the growth of sarson the leaves are not unfrequently nipped off and used for

pottage; but those of *rūi* are unfit for this purpose. Linseed yields one-fourth of its weight in oil. The oil-cake is given to cattle, but, mixed with gur or alone, is also consumed by human beings. When eaten by the latter, it is dignified with the name of *pinnā*. Linseed is also used as food by the people; it is first pounded in an *okhari* and then baked in dough. Cakes of *mommū* flour are very dry eating, and a little satisfies an empty stomach. For the latter reason also it is reckoned an economical grain by the poor. *Kodo* is regarded as an inferior grain. It is not used in *homs* and other religious ceremonies of the Hindus; and in some parts of the district the people have a fable that hell (*narak*) is the destination of any one who dies within twenty-one days after eating it. Maize and the large millet *bajri* are made into meal; and a variety of parched stuffs (*charbun*) are made from them, especially from the former. Maize is also, in the half-ground state, cooked and eaten like rice.

According to the settlement report, "the estimated outturn of food-grains in favourable years is 1,66,281,666 maunds (598,102 tons). Grain outturn of the district. From this 7,35,913 maunds (27,035 tons) may be deducted for seed. The balance available for food is 1,55,15,723 maunds (571,067) tons. Twenty per cent. of this may be struck off for the husk, bran, and refuse that are unfit for human food; and the quantity available for the latter is then 1,24,36,578 maunds (456,854 tons). The average is $16\frac{1}{2}$ chhattāks a day per head of the total population (by the 1872 census) of the district. The quantity, however, is liable to still further deduction for the grain given to animals, the amount of which cannot be inconsiderable. The figures bear out the conclusion that barely enough grain is raised in the district to support the population." If the case is as stated above with regard to the food of human beings, the cattle are in still worse case; for on an average the daily allowance of fodder available per head would be only 2 sers $15\frac{1}{2}$ chhattāks of chaff (*bhūsa*), while for working bullocks and milch-cows and buffaloes 7 to 12 sers a day are required to keep them in fair condition.

An interesting calculation is made in the settlement report as to the net income from the land that is left in favourable years to the agricultural population. From this it appears that the average net income of each member of this class amounts to about Rs. 27 for the year or Rs. 2-4-0 each month; those above 15 years of age get about Rs. 6-12-0, and those under that age about Rs. 3-8-0 by the month. This must very nearly represent the total earnings of the class; for, taken as a whole, its extraneous sources of income can yield very little. It should be explained that by net income is meant the value of the produce after deducting the cost of feeding animals, providing seed-grain,

and paying the revenue and other public charges. If the gross value of the produce be compared with the agricultural population, the income per head would be Rs. 56 nearly, or more than double the net income.

The great mass of the people are Hindus, but the omission at the census to distinguish between the followers of Vishnu, Siva, and the female incarnations, renders it impossible to state the numbers by sects. As elsewhere in these provinces, it may be presumed that Vaishnavas are the prevailing sect. Cases are common where Hindus and Muhammadans join to pay religious honors at shrines which were originally venerated only by Musalmáns. Instances are those of the worship of Sálár Mas'úd at Bhagatpur and of Malik Táhir at Mau. It is not everywhere, however, that such unanimity exists, and even at Mau itself, and at Mubárákpur, and Kopáranj, there are obstinate and fanatical Muhammadans (chiefly of the weaver caste), between whom and the Hindu inhabitants serious affrays have taken place regarding the slaughter of cattle. These Muhammadans are said to have adopted the doctrines of Sayid Ahmad, which were preached among them by a maulavi named Karúmat 'Alí of Jaunpur. Of the Muhammadans, all except 10,862, or about one-twentieth of the whole, were returned as Sunnis. The exceptions are all classed as Shíás. Although Wahábís are not shown in the returns, it is believed there are a few in the district. Among the Shíás there are said to be some belonging to the Ismá'ihá branch.

The Christian community is extremely small, numbering only 77 members. The Church mission established a branch here in 1861, and in 1882 there were 35 native Christians under the pastoral charge of the head-master of the mission school. This is an anglo-vernacular high school, attended by about 170 boys. It has attached to it three branch schools with about 100 names on the rolls. There is also a mission girls' school attended by 40 girls.

The school statistics for Azamgarh for the year 1880-81 may be shown in tabular form as follows:—

Class of school.	Number of schools.	Number of scholars			Average daily attendance.	Cost per head.	Expenditure borne by the State	Total charges.
		Hindús	Musalmáns	Others.				
Government and Municipal.	Tahsil and pargannah	472	150	...	467	Rs. a. p.	Rs.	Rs.
	Halkabandi	5,122	679	...	4,669	2 8 0	2 452	2,452
Municipal.	Government girls'	67	5	...	42	3 0 0	14,495	14,495
	Municipal boys'	80	27	...	62	3 8 0	207	207
Aided by Government	Boys' ...	176	48	6	178	20 8 0	...	261
	Girls' ...	24	7	1	28	8 0 0	2,360	4,720
Total	...	5,911	916	7	5,446	3 4 4	10,631	22,375

There is no Government zila (high) school in the district. The church mission school, however, sends up candidates for the entrance and middle-class anglo-vernacular examinations. The middle class vernacular schools included in 1881-82 eight town (tahsili and parganah) and seven village (halkabandi) schools. The tahsili schools are at Azamgarh, Mau, Jhanpur, Mehnájpur and Máhul; and the parganah schools at Mubárákpur, Muhammadábád and Nizámábád. The locality of village schools is frequently changed.

Azamgarh is included in the area which, according to Dr. Hoernle, is that of the Eastern Hindí or Bibárá language, and Bhojpuri dialect. The relation geographically of this area to that of the other dialects and languages of Northern India will be readily seen from the excellent map in Dr. Hoernle's *Grammar of the Gaudian Languages*. It is only possible here, in the short space that can be given to this subject, to refer the reader to the sources of information on the subject. Besides the very learned work by Dr. Hoernle just referred to, he will find in an appendix to Settlement Report a complete grammar of the dialect spoken in Azamgarh. Of literature, properly so called, there is nothing deserving mention, unless a few family histories, such as those of the family of the rájas of Azamgarh, referred to hereafter, can be so described.

The district contains 23 imperial and 4 district post-offices. The former are at Azamgarh, Ahraulá, Atraulia, Barda, Chiriákot, Deogáon, Didárganj, Dohrághát, Gambhírpur, Ghesi, Jaháná-ganj, Kopáganj, Madhuban, Mahárájganj, Mau Nátbhanjar, Muhammadabad, Mehnagar, Mubárákpur, Nizámabad, Raunápár, Sagri, Saráí Mír and Tarwa. The district offices are at Koelsa, Kendrapur, Máhul and Powáí. The postal receipts during the past 20 years show a progressive increase: they were in 1865-66 Rs. 5,043; in 1870-71 Rs. 7,076; in 1875-76 Rs. 16,228; and in 1880-81 Rs. 17,429. The details show that the practice of sending letters unpaid is declining, although in the last of the years just mentioned Rs. 7,745, or more than a third of the receipts, was obtained from this source. The expenditure rose from Rs. 6,298 in 1861-62 to Rs. 10,030 in 1870-71 and Rs. 12,307 in 1880-81. There was, of course, a corresponding increase during the same period in the number of letters received: in 1865-66 the number was 144,578, in 1880-81, 362,206, while the total of newspapers, parcels and books received was more than doubled. There is as yet no telegraph in the district.

According to the latest allocation statement (May, 1882) Azamgarh contains 27 police-stations, 10 first-class, 3 second-class, 10 third-class, and 4 fourth-class (outposts). The first-class

stations are at Sagri, Ahraulaghāt, Muhammadabad, Azamgarh, Deogāon, Ghosi, Man, Chiniakot, Madhuban, and Atrauliā; the second-class stations are at Didarganj, Gambhirpur, and Tarwa; and the third-class stations are at Nizāmabad, Mahārājganj, Mehnagar, Powāi, Sarāi Mī, Dohrighāt, Kendrapur, Banda, Jahānāganj, and Kaunāpar. The fourth-class stations or outposts are at Mubārakpur, Kopa, Rāni-kī-sarāi and Koelsa. In 1881 the three forces (regular, municipal, and town police) together mustered 589 men of all grades, including 10 mounted constables. There was thus one policeman to every 2·43 square miles and 2,719 inhabitants. The cost of the force was Rs. 60,988, of which Rs. 53,663 was debited to provincial revenues and the remainder defrayed from municipal and other funds.

Besides the regular and town police, there were, in 1881, 2,229 village and road watchmen (organized under Act XVI. of 1873), distributed amongst the 5,576 inhabited villages of the district at the rate of one to every 683 inhabitants. Their sanctioned cost, Rs. 80,472, was met out of the 10 per cent. cess.

The statistics of reported crime for the six years 1876-81 include a large proportion of the more serious offences, *viz.*, 41 murders, 18 dacoities and 108 robberies. If the statistics could be trusted, about half the property stolen was recovered in those years, and the percentage of convictions to persons tried varied from 67 to 83. These and other similar matters are, however, fully dealt with in the departmental reports, and obviously do not call for further notice here.

Measures for the repression of female child-murder have been in force in this district from the 1st April, 1871. Under the Infanticide Act (VIII. of 1870) there were in 1881 twenty Rājput clans proclaimed as suspected of practising the crime, *viz.*, Bais, Bisen, Gautam, Nilunubh, Chandel, Hardwās, Raghubansi, Sakarwār, Maunas, Dikhit, Chauhān, Bihwār, Palwār, Gargbansi, Nandwak, Singhel, Donwār, Kachhwāha, Kakūn, and Pallār. For all Rājputs the recent census shows the percentage of females 'under 10 years of age' as 47·36, and 'over 10 years' as 46·10. The percentages in each clan having a total of 100 members will be found in the volume of *Sex Statistics*.

There is but one jail in the district. The average number of prisoners was 901 in 1850, 229 in 1860, 349 in 1870, and 295 in 1881. The other statistics present no constant features, varying as they do from year to year.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give brief details of area, revenue and rent for the district at the latest date for which accurate returns are available. The district is still a temporarily-settled one; and the current settlement has been sanctioned for a term of 30 years, expiring, on different dates in different parganahs, between the years 1900-06. These dates are given in detail in the *Settlement Officers' Manual* (appendix VIII., p. 350), and need not be repeated here. The total area according to the latest official statement (1881) was 2,147·7 square miles, of which 1,275·7 were cultivated, 331·0 cultivable, and 540·7 barren. The area paying Government revenue or quit-rent was 2,139·6 square miles (1,249·8 cultivated, 330·5 cultivable, 539·3 barren). The amount of payment to Government, whether land-revenue or quit-rent including, where such exists, water-advantage, but not water-rates, was, in 1880, Rs. 1,725,192; or, with local rates and cesses, Rs. 2,011,129. Both land-revenue and cesses are liable to annual fluctuations, but ordinarily within narrow limits (*vide supra* p. 3, footnote 2). The cesses, however, above mentioned included the large item of Rs. 1,06,687 on account of the subsequently abolished patwáris' cess. Omitting those figures the local cesses in 1880 amounted to Rs. 2,09,250, made up as follows: 12 per cent. cess Rs. 2,01,520; roads cess Rs. 533; commuted *jáytr* Rs. 1,512; and acreage cess Rs. 5,685. The amount of rent, including local cesses, paid by cultivators was Rs. 36,22,041.

A peculiarity of the Azamgarh district from a fiscal point of view is the admixture of permanently-settled with temporarily-settled estates. The former are found in the six following parganahs, and the numbers in brackets indicate the number of permanently-assessed mauzas in each:—Deogaon (32), Málhul (15), Ghosi (1), Muhammadabad (26), Mau-Nátbhanjan (1), and Nathápur (101). The total number is 176, with an area of 73,384 acres, of which 34,637 are cultivated, and the Government revenue (fixed in perpetuity) amounts to Rs. 53,290. The revenue just mentioned was assessed when these mauzas belonged to the Benares province, where they came under Mr Jonathan Duncan's Settlement in 1792. Further details regarding the transfers of these mauzas will be found in the settlement report (p. 173).

As mentioned in Part I., the area included in the present district of Azamgarh was, immediately after the cession, included in the district of Gorakhpur. It was not until the 18th September, 1832, that the present district was formed, and in it were included, until November 1st, 1879, the parganahs Bhadāon and

Sikandarpur, which now form part of the Ballia district. In the settlement report will be found a complete fiscal history of the fourteen parganahs from the time of Akbar's *Institutes* (1596) to the completion of the sixth settlement in 1876. It is unnecessary in these pages to treat it with anything like the same fulness, and a brief *resumé* only will be attempted. It will be convenient at the outset to bring together, in one statement, the statistics of area and revenue for the most important periods over which the fiscal history extends.

Parganah.	Cultivated area in acres.		Revenue.			
	In 1596 (in <i>A'in</i>)	At sixth settlement	In 1596 (in <i>A'in</i>)	In 1802 (first triennial)	In 1818.	In 1879 (sixth settlement)
			Rs.	Rs.	Rs.	Rs.
Deogán ...	...	53,519	...	91,816	88,138	1,09,269
Belhábans ...	7,691	21,704	16,309	28,001	32,815	45,087
Nizámabad ...	3,797	158,495	15,065	1,68,863	2,13,859	4,06,313
Máhuí ...	...	81,910	...	1,62,136	1,67,455	2,15,661
Kauria ...	3,603	22,788	8,547	1,39,419	1,08,411	47,518
Atrauliá or Tulahani ..	6,864	44,834	16,359			
Gopálpur ...	2,041	18,942	4,610	15,301	16,680	37,986
Sagri ...	12,370	83,668	31,868	70,901	1,01,041	1,67,152
Ghosi (including Chake- sar and Súrājpur).	15,296	60,903	33,113	67,022	68,464	1,35,434
Nathúpur ..	3,093	20,662	6,837	18,798	19,259	46,866
Karyát Mittá ..	5,650	7,717	13,785	15,623	16,885	17,333
Chutákot ...	8,846	26,523	20,196	22,621	25,745	69,994
Mohammadnabad ...	35,219	112,604	80,727	84,218	1,05,729	2,55,110
Mau Náthbanjan ...	1,653	8,033	5,227	5,888	10,020	18,437
Taufir lands ...	...	...	...	3,120	...	...
Total ...	106,003	730,303	2,52,643	8,73,733	9,74,516	16,58,191

With respect to the above statement, it should be noted that for Deogán and Máhuí, the area and revenue at the time of Akbar cannot be given, as although Deogán appears in the *A'in*, its present area differs considerably from that stated therein. Máhuí, as already mentioned, is not found in Abul Fazl's list, nor do its present limits correspond with the ancient parganahs out of which it was formed. A comparison, therefore, between the district now and in 1596, can be made only as regards 12 of the 14 parganahs. Taking these, we find the cultivated area in 1596 was returned at 106,003 acres, as against 586,879 at the sixth settlement; and the revenue at Rs. 2,52,643, as against Rs. 6,19,781 at the cession, and Rs. 13,15,280 at the sixth settlement. As regards the figures derived from the *A'in-i-Akbari*, it should be noted that the areas were not arrived at by survey, and, even as estimates, were probably

under-stated. Further, the revenue there recorded was most probably an ideal assessment: Akbar professed to take one-third of the average value of the gross produce of the land, and it is more than doubtful whether the revenue so assessed was ever collected. As regards Māhul and Deogāon, both have lost area by transfers to Jaunpur, so that the figures for the early settlements are not applicable to the areas now contained in those parganahs.

From 1596 to the cession in 1801 fiscal history is a blank, and our knowledge of the fiscal affairs of the district at the latter period is limited to a statement of the gross revenue entered in the first article of the treaty of the 10th of November, 1801. That revenue was (exclusive of *sāyur*) as follows: Azamgarh and Mau-Nātbhanjan, Rs. 6,95,624-7-6, Māhul (exclusive of taluka Oril) Rs. 1,68,378-4-0, total Rs. 8,64,002-11-6. This amount is, however, some Rs. 24,000 more than was collected in the year of cession. Mr. John Routledge was, on the 12th December, 1801, directed to take over, from the officers of the Oudh Government, charge of the parganahs that were to form the new district of Gorakhpur. Azamgarh and Mau-Nātbhanjan were accordingly taken over in the end of December, 1801, and Māhul in the end of January, 1802. As the revenue-collectors (*āmils*) of the Oudh Government declined the offer made to them to continue in office after the transfer, the parganahs were distributed into eleven small jurisdictions under new officers.

The system, if such it can be called, of revenue administration that prevailed just before the cession, is described in the early letters of Mr. Routledge, the first Collector. The mode of realizing the revenue by the *āmils* was, in plain language, to take everything they could possibly get. Nominal settlements were, indeed, made at the beginning of each year; but neither the *āmil* nor the *zamīndār*, the two contracting parties, paid the least regard to the written engagement. At the season for reaping the harvest, the *āmil* placed armed men over the crops, to prevent their being cut down until he had made a fresh settlement with the owners. The difficulties which Mr. Routledge had to face, were increased by the fact that not a single record of any kind regarding past administration was forthcoming; all the former revenue officers had left with the *āmils* and their deputies, to avoid the insults and ill-treatment which they justly apprehended from the oppressed inhabitants. The position of the *kāwīngos*, who were supposed to keep the records, had been one of great embarrassment in the times of which we are writing. The district is described as at that time, "nearly a waste, which would, in the course of one or two years more, become an entire scene of desolation." Again, we read:

“Except in parganahs Belhábáns, Atraulia, and Kauriá Tilhaní, cultivation has decreased to such a degree that the produce is barely adequate to the subsistence of the inhabitants; and, except in the parganahs above mentioned (the zamíndárs of which have always been able to resist the undue exactions of the ámils), the population is extremely deficient.”

The relation of the cultivators to the zamíndárs seems to have been much the same, as regards the respect paid to engagements, as that of the zamíndárs to the ámils; indeed, it could not well be otherwise, for the zamíndárs were compelled to strip their tenants of every thing they could lay hands on, in order to satisfy the demands of the ámils. Under such a state of affairs, it is not surprising that trade was depressed. Imports of every sort were subjected to vexatious duties, both on their first arrival and on passing from one parganah to another. The produce of cultivation, when exported, was taxed in the same way. For the collection of these taxes, 106 posts were kept up in Azamgarh, and 19 in Máhul. From all this it will be no exaggeration to state, that at the time of the cession the district was wretchedly misgoverned.

In 1802 Mr. Routledge made the first settlement, known in revenue lan-

Early settlements: guage as the ‘First triennial’, from the fact that the engage-
first to fourth. ments were taken for three years. The policy of permanent settlements was at that period in favour with the Court of Directors, and the arrangements then made were intended only to lead up to a permanent settlement, to be introduced after a short interval had permitted the collector to ascertain what would be an equitable revenue demand. It was proposed that the first triennial should be succeeded by a second triennial, and that then a settlement for four years should be made. Thereafter, it was intended that such estates as had come sufficiently under cultivation, should be settled in perpetuity. We need not occupy space with the details of a proposed measure which was never carried out, and which is, perhaps, as far off being realized now, as when it was proposed.

The first settlement did not take long to make, for it was reported for sanction on 28th October, 1802. The engagements for the revenue were taken from the village zamíndárs, and not from rájás and other large farmers under the old system, although the latter offered a larger annual revenue, if allowed to engage for whole parganahs. Besides the settlement, Mr. Routledge had to introduce the new *dhárá* and customs arrangements, and was judge and magistrate of the district of Gorakhpur, as well as collector. On the 10th of January, 1803, he gave over charge of the district to Mr. Alexander Ross, who for a time exercised the same functions, but was, shortly afterwards, relieved by the

appointment of a magistrate and judge, retaining only the office of collector. On the 20th March, 1806, he was succeeded by Mr. Francis Balfour, who held office till 14th January, 1811.

At its outset, the new revenue administration had to suffer from a deficient rainfall, that ever-recurring source of difficulty in Indian fiscal affairs. A short rainfall in 1803 was followed by a heavy fall of hail in February, 1804, and, as usual, balances accrued. Embezzlement and misconduct of the revenue-payers further increased the collector's embarrassments. The first settlement was a progressive one, but it was found impossible to realize the revenue; so that, at the second triennial settlement in 1805, a considerable *abatment* was made in the demand. During the preceding term no less than 35 estates had to be sold by auction for arrears.

The second settlement seems, on the whole, to have worked well; few balances occurred and not many sales took place. When preparations for the third settlement began, in the summer of 1807, a new Board of Commissioners for the Ceded and Conquered Provinces was appointed, with head-quarters at Farukhabad.

This was the settlement for four years which, it was proposed, should form the basis for a permanent settlement. The method of settlement prescribed by the Board was strenuously objected to by Mr. Balfour, the Collector, but the settlement was concluded in 1808-9. In that year, however the old establishment of contract tahsildárs (called *dah-yak*) was abolished, and new men appointed on fixed salaries. To the change of system was added failures of the rice harvests, in 1215 and 1217, and damage by frost in 1216 fasli. Arrears accrued; many estates were put up to auction and sold, often for very inadequate sums; estates were farmed or managed directly by the Collector; and the people began to harass the revenue authorities through the civil courts.

Great delay occurred in carrying out the fourth settlement, and this period is chiefly remarkable for the strained relations which existed between the Board and the Collector. In 1814, Mr. H. G. Christian, Secretary to the Board, was appointed Collector, and his first step was a sharp attack upon the position of Rāja Shiulál Dúbe, whom he considered a leader in the opposition to the recovery of the revenue. He next suspended 33 of the revenue officials, and applied himself to complete the settlement. In February, 1815, his task was so nearly finished that he was able to return to his permanent appointment at Farukhabad. In his report Mr. Christian attributes the defalcation mainly to a combination of the more wealthy landholders, to withhold revenue until the assessments of their estates had been finally fixed. They conceived that an accumulation of arrears

might result in an ultimate decrease of demand. This fourth settlement was for 10 years, but at the end of that period, namely, in September, 1822, a new system was introduced by Regulation VII. of 1822, and so elaborate was it that the fifth settlement was not completed until 1837. In this long interval of 15 years the revenue was collected, almost without balance, and apparently without sales. To tide over the interval a general engagement was taken from landholders, to pay the existing revenue till a new settlement was made. Before the fifth settlement was finished, Regulation IX. of 1833 had been passed. Its object was to simplify the unwieldy system of Regulation VII. of 1822. The latter regulation introduced, for the first time, the practice of collecting information connected with the system of agriculture and the rights of the people.

The early revenue history of Azamgarh may be commended to those who are inclined to pass a harsh judgment upon early British administrators. The fault, according to Mr. Reid, lay more with the ruled than with the rulers. Landholders exhibited no responsive loyalty towards the British Government and its officers. Land was wilfully thrown out of cultivation, and assets concealed; and at every settlement from the second to the fourth, the landholders did what they could to embarrass the collector, by refusing to appear, by abstaining from paying up the old revenue and engaging for the new, and by making use of the civil courts against him. One fertile source of difficulty was the constant disputes between co-sharers, owing to the total absence of any system of record such as now exists. To the absence of such a record was in part due the entire failure of the policy of selling the estates of defaulters.

The fifth settlement, completed under Regulation IX. of 1833 by Mr. Thomason (afterwards Lieutenant-Governor of these Provinces), opened a new era. The features which distinguished it, as well as the operations under Regulation IX. of 1833, from the early settlements, were: (1) the demarcation of village boundaries and the survey of each village; (2) the fixation of the revenue for a period of twenty years, which was afterwards increased to thirty; (3) the formation of a record of rights and tenures in each village.

In the settlements under Regulation VII. of 1822, the assessments were mostly made upon regularly prepared rent-rolls or estimates of the actual assets. In the operations under Regulation IX. of 1833, the cultivated area seems generally to have been classified into rice land and *harjuns* land. Average rates were assumed for these classes, and the assumed rental which the areas and rates gave, were checked by comparing the average rate that it yielded on the total cultivation with an assumed average rate for the parganah. The

revenue demand in both sets of settlements was fixed at a proportion of the actual or supposed assets, which varied between 50 and 66 per cent.

The revenue fixed by Mr. Thomason was Rs. 12,42,274, payable in 1837. It was an advance of Rs. 3,09,239, or 33½ per cent., on the highest demand of the fourth settlement; but of this increase more than one-fourth was due to the assessment of revenue upon lands previously held revenue-free, most of them on forged deeds of grant. The story of this long-continued fraud upon the State will be found at length in the settlement report (p. 193). Many villages which had either escaped notice, or had been under-assessed up to this time, were brought on the revenue-roll after the survey made at the fifth settlement. The revenue assessed by Mr. Thomason was regularly collected, and the severer processes had not to be resorted to except in a very few instances; and those were all before the mutiny. The area that passed by private sale, 230,380 acres, or rather more than one-sixth of the whole district, appears large; but such transfers are not necessarily connected with the incidence of the revenue. On the other hand, the high prices realized point to a light assessment; and it is worthy of remark that only one-fourth of the area transferred came into the hands of the trading classes.

When the fifth settlement expired in June, 1867, the revenue demand showed an increase of Rs. 3,447, brought about by the addition of revenue (Rs. 11,492) from lapsed *mufis* and new alluvion, and diminished by a few remissions (Rs. 8,045) for land taken up by Government, for diluvion, &c. The loss of the records in the mutiny prevents any accurate judgment being passed upon the village records then prepared, but it would seem that they were imperfect as compared with those of the current settlement, especially in the matter of recording the names of landholders and cultivators. An attempt was made in 1861-62 to correct the records by the creation of a special department; but the official appointed to the task appears to have grossly neglected his duty and nothing resulted.

Preparations for the revision of the fifth settlement began in 1866, *tahsil* Deogán being the first selected for operations. Its survey was completed before the rainy season of 1867. Mr. Lumsden joined the Azamgarh settlement on the 4th April, 1867, but relinquished it on the 1st April, 1868. After this the office remained vacant till 10th August, 1868, when Mr. Reid took charge. Survey operations were suspended in 1869-70, the year of financial panic, owing to the settlement budget having been cut down. Before this, however, parganah Nizámabad had been surveyed. The remaining parganahs were surveyed under the supervision of the settlement officer between 1870-73.

The re-measurement of the district disclosed a cultivated assessable area of 730,308 $\frac{1}{2}$ acres or 1,141.10 square miles, which was greater by 169,570 acres, or 30 per cent., than that of the fifth settlement. This large percentage of difference between the areas of the two settlements was not all due to extension of cultivation, about 6 per cent of it being accounted for by the resumption of *jágrs* and revenue-free holdings. A further deduction must be made for the more accurate measurements of the recent settlement, it being notorious that the cultivated area in some parganahs was understated at the previous survey. There are no returns available from which to institute a comparison between the areas under the different kinds of produce at the fifth and at the recent settlement; but neither as regards these, nor as regards the relative areas under groves, does it appear probable that any important differences took place.

The total rental of the district was computed at Rs. 34,81,649, and applying this to the cultivated assessable area just mentioned, an average rate of Rs. 4-12-3 per acre is deduced. If all the lands, therefore, had been held by tenants paying cash-rents, the gross rental of the district could have been found by a simple arithmetical process. But the 730,308 acres were actually held thus :—

		<i>Acres.</i>	<i>Percentages.</i>	<i>Total.</i>
By tenants paying cash rents	... { (rice)	91,194 $\frac{1}{2}$	12.53	60 91
	... { (harjins)	353,320 $\frac{1}{2}$	48.38	
By proprietors as <i>sir</i>	... { (rice)	80,194 $\frac{1}{2}$	12.21	32 53
	... { (harjins)	148,725 $\frac{1}{2}$	20.37	
Rent-free or paying kind-rents	... { (rice)	39,077	5.35	6 51
	... { (harjins)	8,497	1.16	

The distinction between rice lands and lands bearing other crops, which is made above, naturally results from the distinct physical features and the difference in the letting value of the two classes. The rental of the lands held by tenants paying cash-rents could alone be ascertained from the patwáris' papers. It amounted to Rs. 3,58,803 on rice-lands, Rs. 16,94,412 on *harjins* lands; total Rs. 20,53,210. This gave an average rent of Rs. 3-14-0 per acre on rice, and Rs. 4-12-9 per acre on *harjins* lands. The application of these rates to the area recorded as *sir*, or as paying kind-rents, would have given a rental for that area of Rs. 12,57,210. This, added to the ascertained cash rental, would have given Rs. 33,10,550 as the rental of the district.

There were, however, obvious reasons why it would have been unfair to apply these rates at once to the *sir* and the *datar* land. The principle adopted, there-

fore, was to make an exhaustive inspection of every mauza and to pick out from among the varying rent-rates those which were commonest and seemed fairest. Minute subdivisions of the cultivated land, with respect to the crops borne, the quality of the soil, and the position with reference to the village site, were made. By this means parganah and circle rates were deduced; and these have been recorded with great detail in an appendix to the settlement report. The rates used for the various classes of soil varied greatly, but those most frequently adopted were the following:—

						Rs. a p.
RICE-LANDS,	{	Class I.	...	...	...	5 6 11
		" II.	...	...	...	4 8 8
		" III.	...	...	...	3 10 5
		" IV.	...	...	...	1 14 2
		" V.	...	...	...	1 14 2
PER	{	Class I.	...	...	...	8 15 7
		" II.	...	...	...	7 3 3
		" III.	...	...	...	{ 5 6 11 4 8 8
PALLO	{	Class I.	...	...	...	{ 4 8 8 3 10 5
		" II.	...	...	...	{ 3 10 5 1 14 2
		" III.	...	...	...	1 14 2

An explanation of the terms *per* and *pdlo* has been given in Part I. In the whole district the rice-lands amounted to 219,766 acres, and the *harjins* to 510,542. Half of the rice-lands were entered in class III., at an average rate of Rs. 3-10-5 an acre; and half the *harjins* area in classes II. and III., as *per* land. Of first-class *per* there were only 48,004 acres, and of first-class rice-land only 11,289 acres. The *per* or home-lands, it may be noted, comprised two-thirds of the entire *harjins* area. The extraordinary number of villages and hamlets with which the district is dotted, accounts for the very large area which is thus classed as home-lands.

The general result of the rent-rates, when applied to the total cultivated area, would have been a rental of Rs. 34,81,649, giving an average rent of Rs. 4-12-0 an acre all round, or Rs. 3-6-11 an acre on the rice land and Rs. 5-5-6 on the *harjins*. It is worthy of remark that the average rent per acre of the cash-paying area, as ascertained from the patwāris' papers, was Rs. 3-14-9 on rice land and Rs. 4-12-9 on *harjins*; total Rs. 4-9-10. The result, therefore, of the settlement officer's inductive method was, that a somewhat higher all-round rate than that obtained

Application of rent-rates and assessment of revenue.

from the recorded rentals, was arrived at. Had the rental arrived at by means of the classification of areas and selected rent-rates, been taken, without further modification, as the basis of the Government demand, the revenue would have been Rs. 17,40,825, giving an increase of nearly 40 per cent. on the previous demand. The revenue actually fixed was Rs. 16,58,191, being 4.75 per cent. less than the sum just named. This reduction was rendered necessary (1) on account of the lower rents paid by high-caste tenants; (2) in special cases, on account of the turbulent character of the tenantry, the uncertainty of assets, or the poverty and numbers of the coparcenary body; and (3) as a small sum had to be struck off on account of entire revenue-free *mauzas*. There were, on the other hand circumstances counteracting the two first classes of considerations; such as (1) the existence of a *sāyar* income from lakes or marshes and natural woods, not included in the rental of the cultivated land; (2) the presence of waste land which had been thrown out of cultivation, but, being susceptible of immediate restoration, was treated as part of the cultivated area; (3) in some estates the current rent-rates paid were found above the average, and usually the assessment was based on these higher rents.

The actual enhancement represents an increase of Rs. 4,12,469, or 33 per cent., on the old revenue demand, a result different from that predicted by Mr. Thomason in the last paragraph of his report on the fifth settlement. Full details of the incidence of the new revenue on cultivated, assessable and total areas, and of the increase in each parganah and tahsíl, are given in the settlement report (page 220). The percentage of increase was lowest in Deogón parganah (7 per cent.), and highest in Muhammadabad (57 per cent.) and Mau Nāthhanjan (58 per cent.). In the two latter the increase was due solely to extension of cultivation, as the incidence of Mr. Thomason's assessment approximated very closely to that of the present settlement. The rate at which the new revenue fell upon the cultivated area was, for the whole district, Rs. 2-1-4, against Rs. 2-3-7 at the fifth settlement. The highest incidence is found in Nizāmabad (Rs. 2-9-1) and the lowest in Deogón (Rs. 1-13-11). The figures of revenue and its incidences given above are of course exclusive of the cesses, that is, of the 10 per cent. local cess and the patwāri cess (the latter now abolished), which are only revenue under another name, so far at least as regards the payers thereof. The reason for the low assessment of parganah Deogón is chiefly explained by the circumstance that it is naturally the poorest in the district and is held almost entirely by crowded communities, among whom the land is minutely subdivided.

The new revenue began to be collected in each parganah with the *fasli* year following that during which the demand for the various *Working of the new revenue.* maháls in it was made known—or between December, 1869, and May, 1875. The increase in the revenue collected up to April, 1877, had more than covered the net cost of the settlement, which amounted to Rs. 6,82,105. Notwithstanding the unfortunate seasons that followed, the collection of the revenue in all the parganahs except Máhul has been effected smoothly and easily. In no year, except 1877-78, did the amount of balance equal 1 per cent.; in that year it was 1·21 per cent. of the demand. In 1879-80, however, not a single rupee was in balance at its close. In Máhul, before 1877, some difficulty occurred, owing to the mismanagement of the rája of Jaunpur's estates and the indebtedness of other individuals, but for this the settlement was not responsible.

Very full details of the transfers of land that took place between the fifth and sixth settlements, will be found in the settlement report. The *Alienations and the price of land,* little reliance that can be placed on such statistics is too well known to require remark. Taken, however, for what they are worth, the figures indicate a larger number of transfers in the years 1859-74 than in either of the two preceding periods (1837-47 and 1810-58) of the fifth settlement. This would seem to point to a less prosperous state of affairs than formerly among landholders. Something, Mr. Reid thought, might be due to the increased numbers of the cultivating landholders, but probably the frequent recurrence of unfavourable years in the third period of the settlement was the chief cause of the greater number of sales. The classes to which transfers were made and the percentages of area transferred were as follows: to co-sharers 3·56, to relatives 3·55, to other landholders of the landholding classes 6·02, to *muhájirs* 4·57; total 17·70. The last figures denote the percentage of land transferred to the total area of the district. Regarding the price of land, the deduction we may draw from the figures is, that investors in land were satisfied in 1877 with 4½ per cent. on their capital, whereas 30 years ago the current rate was 8 or 9 per cent.

With the same reservation as to their accuracy as the settlement officer made regarding the figures given in his report, the average *Alienation since settlement.* price of land per acre of revenue-paying land in each tahsíl, may be given for years since the settlement¹:—Azamgarh Rs. 34-3-10, Muhammadabad Rs. 37-9-4, Sagri Rs. 104-14-3, Máhul Rs. 23-6-3, Deogúon Rs. 54-9-6.

¹ From a statement furnished by the Collector. The years on which the averages are struck are—for Azamgarh 1281-8 *fasli*; for Muhammadabad, Sagri and Máhul 1284-8; and for Deogúon 1279-88.

Incidental mention has been made in the caste notices of most of the leading families of the district, and there are very few of sufficient importance to require detailed notice. In the last edition (1881) of the official *Manual of Titles, North-Western Provinces*, the only name connected with this district is that of Rájá Muhammad Salámat Khán, born in 1835. The circumstances under which official recognition to the claim made by the representative of the old rájas of Azamgarh to the title, was accorded, are briefly set forth in the *Manual* (p. 52), and need not be given here, as they will be detailed in the historical portion of this notice. The family cannot claim to rank as a leading one on the ground of landed possessions in this district; for, from the official publication just mentioned, it would appear that the rája possesses only small shares of estates in parganahs Nizámábád, Chirrákot, and Muhammadábád, paying a Government revenue of Rs. 337. In the settlement report, however, it is stated that, in 1873, a grant of 5,000 acres of forest land in Gorakhpur district was made to him by Government.

A list of 54 properties, the Government revenue of which, in each case, exceeds Rs. 2,000 a year, is given in the settlement report; but under several of the numbers two or more names are included, so that the total of properties does not exactly coincide with the total of leading families. A few only of these can be named here. Much the largest estate in the district is the Jaunpur rája's, now under the management of the Court of Wards. The rája and his younger

The rája of Jaun-
pur's estate

brother are sharers in it, and are the great-grandsons of Shiulál Dábe, a Brahman of notoriety in his time in the Benares province. The estates which his descendants hold were nearly all acquired by him. With the history of the Jaunpur estates we are not here concerned; that of the Azamgarh property may be shortly told. After the cession of Azamgarh by the Nawáb Wazír in 1801, Jaigopál Pánre, son-in-law of Shiulál Dábe, and Rám Ghalám Pánre, cousin of Jaigopál Pánre, were, on the security of Shiulál Dábe, appointed tahsildárs of parganahs Nizámábád and Máhul respectively; and they held their appointments during the first two settlements, from 1802 to 1808. But in May, 1808, formal charges of peculation, corruption, and oppression were made to the Board against them by various persons in Azamgarh; and as about the same time the old system of tahsildárs was abolished, they were in June, 1808, removed from their tahsildárships. The investigation into the charges against them showed that both of them had, under pleas that were not tenable, kept back some thousands of rupees of the revenue; and that, in the names of various real or fictitious persons, they had

purchased privately and at auction, and had taken in mortgage and in farm, estates situated within their jurisdictions.

Rám Ghulám Pánre seems to have been merely a creature of Jaigopál's, and the latter, backed by Shiulál Dúbe, did all he could to frustrate the Collector's proceedings against him. Precepts were obtained from the Judge of Gorakhpur staying the Collector from recovering the sums due to Government, and from settling certain estates without reference to the so-called purchasers and mortgagees. An elaborate petition also was submitted to the Governor-General, in which the new tahsildár of Nizámábád was charged with having, at the instigation of the Collector and the Board of Commissioners, ejected the servants of Jaigopál by violence from the latter's house in Azamgarh and destroyed his property. These charges were rejected as *prima facie* false, and Jaigopál and Rám Ghulám were compelled, under a decree of the civil court, to pay up the revenue which they had withheld. Settlement was unavoidably made with the recorded purchasers and mortgagees for estates of which they were ostensibly in possession. Most of these were estates purchased at sales for arrears of revenue; and, as far as the records show, the arrears for which the sales had taken place were genuine. But, under the sanction of Government, the fraudulent sale to Ishrí Bakhsh of the large talukas of Gurelá, Barámadpur, and Shamsabad in Máhul was disregarded, settlement was made with the village proprietors, and Shiulál Dúbe referred to the civil court. To this he did resort some years afterwards, but the suit was dismissed. A criminal prosecution, however, did not follow from the charges against Jaigopál and Rám Ghulám.

The estates that had been purchased prior to 1808, augmented by further acquisitions between 1810 and 1813, continued to be recorded in the names of their dependents. The cultivators were Kshatri and Bhuinhar communities, who resisted all efforts to extract the revenue, whether made by the proprietors or by the Government officials. In 1814 Mr. Christian proposed to confiscate the estates standing in the name of Báldat Dúbe, a minor son of Shiulál Dúbe, and to hold an elaborate investigation into the title on which all the estates suspected of having been illegally acquired were held. These proposals were negatived, but certain estates were put up for sale for arrears of revenue. This measure was rendered futile by the ruling of the civil court, that the estates (with one or two exceptions) were not liable to sale, as the arrears had accrued after the expiration of the third settlement and before engagements had been taken for the fourth. So the estate remained almost intact, and some further addition to it was made, in subsequent years, by purchases at auction.

The hold of the rája of Jaunpur upon many of his villages is little firmer now than it was sixty years ago. Continuous strong management might have kept in check the opposition of the ex-proprietors, but mishaps in the family seem to have prevented its exercise. Shiulál Dúbe himself was an energetic man, as was, it is believed, Shiú Ghulám Dúbe, his grandson; and for some years a number of the Azamgarh villages were advantageously leased to Mr. Hunter of Nizámábád. But for the last twenty years the management of the estate has been decidedly feeble, and rent and revenue have been realized with difficulty. For several years the Court of Wards held the estate; but, by all accounts, the operations of the manager under it were not very effective. In 1869 Lachmi Náráyan Dúbe, the eldest male of the family, came of age, and the estate was made over to him; but he was quite incompetent for the charge. On his death, in 1875, he was succeeded by his cousin, Harihar Dat Dúbe, the present rája.

The exact extent of the estate in this district cannot be easily made out, as the figures in the Court of Wards' report include the entire property in the three districts—Jaunpur, Benares, and Azamgarh. In the settlement report the area in 1876 is given as nearly 39,000 acres, occupying 89 entire villages and parts of 26 others; the revenue is there stated as Rs. 45,587.

Next in size to the Jaunpur rája's estate in Azamgarh is Bábú Durgá Parshád's. This was acquired in much the same way as that estate. Durgá Parshád is the grand-son of Kanhaiyá Lál, a Khatri. The latter was appointed treasurer of Gorakhpur in 1802; and soon afterwards his son and son-in-law were appointed tahsildárs in the district. In 1808 the latter, named Moti Lál, who was tahsildár of parganahs Atrauliá, Kauriá, and Gopálpur, was charged with malpractices and was removed from his appointment; and the former also seems to have been discharged in that year. The collector recommended the dismissal of Kanhaiya Lál also; but the grounds alleged were held insufficient, and he continued to be treasurer up to 1814. In October of that year he was dismissed, on the urgent representation of Mr. Christian. The present representative of the family is described (in the settlement report) as, "strict with his agents and considerate of his tenants. With the latter he is popular, those only being excepted who keep up the old grudge about the acquisition of their villages."

The estate of the Sidhári Bábús was, partly at least, acquired before the cession, and is known as 'taluka Báz Bahádúr'; although the present owners do not claim descent from that personage, but from Musbarraf All Khán, a grand-nephew of Báz Bahádúr's widow. The present owners are Wáris All Khán, son, and Akbar Khán, grandson,

of Musharraf Ali Khán. The joint revenue payable on the estates is Rs. 18,761.

Mir Muhammad Taki of Sarái Mir; Mrs Ghazanfar Husain and Bakar Husain of Pirpur (Fyzabad district); Mathura Parshád, Other families Náráyan Sinh and Kesho Parshád, sons of Mangalá Parshád, Bhúínbár, of Súrajpur, parganah Ghosí; and the Khajúrí Bábús (Lachhman Sinh and seven others): all these are owners of estates paying upwards of 10,000 rupees revenue. The first, third, and fourth of these families held property before the cession. All the remaining properties are assessed below Rs. 10,000.

The estate of Mr. M. P. Dunne of Shamsabad, parganah Máhul, with a Government revenue of Rs. 6,800 at the recent settlement, was granted to that gentleman for distinguished services in the mutiny. The *jágír* formed part of the estates of the rebel Irádat Jahán, the last of the Máhul rájas, who was executed for rebellion in the disturbances of 1857-58. The rest of Irádat Jahán's estates were bestowed on Mr. Martin and Kázi Ináyat Husain. Both the European grantees have died, but the estates remain in their families.

One property more may be mentioned, that, namely, which is held revenue-free under an old imperial grant by Ali Ashraf, a descendant of Abdur Razzák, the sister's son of Makhdúm Saíyid Ashraf Jahángír. The *jágír* of Ali Ashraf. It consists of seven villages in parganah Chiríákot. The resident cultivating communities are in full proprietary possession of the villages, and the *jágírdár's* right extends only to the collection from them of the Government share of the assets.

Proprietary tenures are, with a few unimportant exceptions, simple or undivided. The proprietors hold direct, unrestricted control over their estates, subject to the payment of the Government revenue and cesses, to certain police and settlement obligations, to individual encumbrances created by themselves, and to the law respecting the occupancy rights of tenants.

The only exceptions to this tenure occur in about thirty small villages, two-thirds of which are situated in parganah Atrauliá, and the rest in various other parganahs. These form parts of large maháls, and the proprietary right in the villages is divided between the superior proprietors, *málguzárs*, who pay the revenue, and the inferior proprietors, *mushakkkhastídárs*, who hold the villages entire under the former on permanent hereditary leases, which are subject to revision, as regards the amount of

the rent, only at settlement. In one or two of these villages the inferior title seems to have sprung up merely from the fact that the ancestors of the holders settled on the land, brought it under cultivation, and for a lengthened period paid to the superior a lump sum as quit-rent. In a few, the inferior proprietors appear to be the descendants of the old village zamíndárs. Their villages seem to have been included, either with or without their consent, in the revenue engagement of a larger landholder, who recovered from them something more than the State revenue. The rest are probably grants (*birts*) given in permanency by the original owners, from religious or worldly motives, for or without consideration, subject only to the payment of a moderate quit-rent. Most of the sub-proprietary tenures in parganah Atrauliá are of this sort.

But if the tenures themselves are simple, much complication has arisen from the two-fold distribution into *mauzas* and *maháls*.
Distribution of the land into mauzas. The first of these terms, *mauza*, is usually translated "village," but its meaning is rather one of the sections, more or less compact or regular in form, into which the surface of the country is permanently divided, and each of which is known by a separate name, connected in some cases by tradition with its founder, but in many of unknown origin. Of these *mauzas* there are 5,532 in the district. The average area of a mauza is for the whole district about 248 acres, of which 139 acres are on an average cultivated. The proprietors recorded in the share lists at settlement numbered 175,761, so that on an average there were 32 sharers in each mauza, the average area of a single share being $7\frac{1}{2}$ acres, of which $4\frac{1}{2}$ would represent the average cultivated area.

Turning now to *maháls*, these in their simplest and commonest form consist of the whole or a definite part of a single *mauza*, but it not seldom happens that two or more entire mauzas or parts of mauzas—not necessarily contiguous to each other, but sometimes scattered about over an area of twenty square miles, or more—are grouped in a single mahál. The more complex maháls occur mostly in tappa Kúba of parganah Deoghon, in taraf Utrahá of parganah Bolhábáns, in parganah Kauriá, and in tappa Chakesar of parganah Ghosí. As each proprietor is by law entitled to demand separation of his property and to have it constituted a distinct mahál, the number of maháls is at all times liable to change. The statistics collected regarding them at the time of settlement would not represent the state of things now, and may accordingly be left unnoticed.

Something may be said of their internal constitution that will be of more permanent interest. The simplest constitution is that
The constitution of maháls. in which all the proprietary rights are held undivided. The number of maháls having this constitution is limited, for there are compara-

tively few maháls which belong to a single person ; and in the case of proprietary families, the joint constitution generally works smoothly only while the members of the family are few. Following it are various degrees of separation in the interest of the proprietors. Four principal ones are distinguished in the settlement report : (1) where only the *sir* land is separate ; (2) where most of the cultivated land and the tenants' holdings, and some of the waste and *sáyar*, are divided among the proprietors by households ; (3) where some land is held in severalty by individual households, other land in common by certain households, other land in common by all the households of certain main *pattís*, and other land in common by all the sharers ; (4) where the mahál is divided into *pattís* held by households which have nothing in common. The third is the constitution of the majority of proprietary communities, and, for its comprehension, requires a reference to their history. The division of the land in these usually began some generations ago, in the time of progenitors whose names are still applied to the main sub-divisions (*pattís*) of the maháls. Much of the cultivated land, the tenants' holdings (*parjas*), and some of the waste, and *sáyar*, were distributed among these *pattís* ; but some cultivated land, waste, and *sáyar*, remained common property. As the sharers have multiplied, the main *pattís* have been broken up by imperfect partition into smaller *pattís*, in the same manner as was the mahál into main *pattís*. So that under this constitution we have the state of things mentioned above.

The complexity of tenure is not confined to the overlapping of the boundaries of maháls and mauzas, but is found also in the separate holdings within maháls ; for all the separate land of each *pattí* and household will rarely be found in a single locality, the *pattís* consisting of fields situated in several parts of the mauza or mauzas that are included in the mahál. The bad effects of the disjointed character of these holdings are most evident where there are many proprietors, residing some in one and some in another mauza.

In the large majority of estates ancestral right is the basis of proprietary interest. Even in estates where a different scale of interests has, from peculiar circumstances, become established, ancestral right is still kept up in the *sáyar* and waste, and occasionally even in the common lands that are cultivated. To this strong sense of ancestral right is probably owing the sentiment against adoption—as introducing strangers and preventing the devolution of property to collaterals—which is found among proprietary communities. The mode of expressing ancestral shares in this district is almost always by fractions of the rupee. But the fractional parts into which the rupee is distributed varies

The basis of proprietary interest : ancestral right.

greatly in different places. In an appendix to the Settlement Report no less than 63 different methods of dividing the rupee are given, and even this list is declared to be not an exhaustive one. It would be out of place here to give this list, which, commencing with the two simple divisions of 18 *sahams* and 16 *ānas*, is carried on to a division that as its ultimate item includes a *rua* or the 97,20,00,000th part of a rupee. In the few cases in which the *bīgha* is taken as the unit, the sub-divisions are : 1 *bīgha*=20 *biswas* ; 1 *biswa*=20 *dhūrs* ; 1 *dhūr*=20 *rens*. This gives 8,000 *rens* to the *bīgha*. By a third method, a *mauza* is taken to be equal to 100 *bīghas*, and each *bīgha* is further sub-divided into 20 *biswas* and each *biswa* into 20 *dhūrs*. By this method the ultimate sub-division of a *mauza* is into 40,000 *dhūrs*. The *dhūr* must necessarily vary in area according to the total area of the *mauza*.

The commonest of anomalous tenures is known as *bīghadām*. According to Mr. Carnegie ("Kachahri Technicalities" s.v.) *bīgha-dām*, *dhārbāchh* and *bāchh* are synonymous terms ; the first of these he defines as "village payments by a rate (*bāchh*) on *str* cultivation," and *dhārbāchh* as "an uneven distribution." *Bīghadām* etymologically means simply 'rate per *bīgha*,' *dām* meaning both 'money' and 'rate.' It may be correct to say regarding some instances—but not regarding all—that this *bīghadām* tenure was of natural and spontaneous growth, each member of the community having, by custom, been allowed to cultivate as much land as he could, and that, without reference to right by descent, such land was held to be his several property, on which he paid revenue. But the fact that the people cling so tenaciously to ancestral right, which in some *bīghadām* estates is still preserved as the basis of proprietary interests (for part, at least, of the property), clearly negatives the idea that a man could always take as much land as he liked and call it his own. In many cases the tenure arose from mishaps to the community or to certain members of it, by which its affairs were thrown into disorder. Some sharers would temporarily abandon the estate, leaving the remainder to pay the revenue. During their absence, possession would tend to become the law of the community, as far at least as the revenue-paying land was concerned ; and a *bīghadām* tenure would be the result.

Ordinarily *bīghadām* is applied to *mahāls* or *mauzas* in which shares are expressed in areas, and the word *khuntaiti* to those in which shares are expressed in fractions of a given unit. Ancestral right is not necessarily the basis of *khuntaiti* share lists. In estates in which there is a double standard of interests, both systems must be kept in sight until a complete partition of the estate is carried out. The mode of recording the constitutions of such estates at the

recent settlement was in some cases to prepare two separate share lists, called the *pattiddarí mál* and the *pattiddarí sáyar*; in others the two standards of right were combined in a single table. Much inequality was found to exist between possession and right in some of the large coparcenary maháls; but the settlement authorities were not empowered by law to interfere, *suo motu*, in such cases.

Common land, that is, land the ownership of which is undivided, is generally cultivated by tenants, from whom the rents are collected either jointly—by managing partners of the different shareholders, or separately—by an estimate of the share of rent due from each tenant to each share or *pattí*. Sometimes certain tenants are assigned to each *pattí* by an arrangement called *phátdbandí*. No reckoning takes place among the shareholders in large coparcenary communities for land held in severalty. If a sharer's *shr* is not proportionate to his right, the *shr* is assessed at tenant's rates and cash is paid, or the rent of certain tenants is assigned to those who hold less than their full share of *shr*. Owing to the vast number of sharers and the great sub-division of interests, the *lambardarí* system fails to fulfil its purpose in Azamgarh, and is only nominally in force.

It remains to notice the plots of land that are held on a distinct tenure from, and convey no title to rights and interests in, other parts of the mauzas and maháls. These are known as *arázís* or *arázídáris*. Most of them are resumed revenue-free holdings.

The description above given of proprietary rights applies substantially to those estates that are held revenue-free. Their number at the recent settlement only amounted to 22, the assumed assets of which were Rs. 10,801, showing a loss to Government of about Rs. 5,000.

First among cultivating tenures is the *shr*, or lands recorded as in the cultivation of proprietors of all kinds. These amounted at settlement to 32·62 of the total cultivated area of the district, the highest percentage being found in parganah Deogáon (57·86) and the lowest in Atrauliá (20·73). Besides the *shr*, other lands were cultivated by proprietors, bringing up the total percentage of lands in their cultivation to 42·26. The other cultivating tenures fall into two main classes: (1) occupancy holdings, and (2) holdings at will. The proportions of these were 59·69 and 40·31, respectively, to the whole tenant-held area. Occupancy tenures, again, may be classed as: (1) privileged, of which *sankalaps*, *birts* and land held in compensation for, or as the residue of proprietary rights, or for maintenance, are instances; and (2) ordinary occupancy tenures, which accrue under the law.

Most of the land is held on cash rents—either fixed in the lump for the entire holding, or calculated at a rate on the *bigha*. Rents in kind (*batái*) are chiefly found in the case of rice-lands in the south of the district, to which, as the crops are precarious, the custom is well adapted. The landlord's share of the crop is generally half of the grain, together with certain cesses levied on the tenant's half. These cesses are known as *serahi* and *pachud* or *neg*, and they vary from one-twentieth to four-fifths of the tenant's share. In some parts the custom of *nau satti* prevails: that is, the landlord takes nine-sixteenths and the tenants seven-sixteenths of the grain, and out of the latter only one ser of *serahi* is deducted. Actual division is not resorted to, but an estimate (*kankút*) is made when the crop is ready for cutting, and the tenant is bound to pay the estimated rent, whatever the actual outturn may be. This estimated rent is delivered either in grain or in its value in money; all the chaff or straw usually belongs to the tenant.

The simplest form of cash rent tenures—which is also the most usual—is that in which the rent fixed or agreed upon is payable from year to year without any variance on account of changes in the crops sown or their quality or in the extent of fallow. Other tenures there are in which these conditions affect the amount of annual rent. The commonest instance is where the custom of *shudkár* or *jinspher* prevails; rates per *bigha* are fixed for each kind of crop, and consequently the amount of rent varies from year to year with the crops sown. This chiefly prevails where sugarcane is cultivated. In some rice tracts the custom of *dekhsun*, or ratable deduction for deficiency of crop is found. A third custom in rice tracts is that of *uthi parti*, where nothing is charged for fallow; but in some parts the reverse of this custom is found, *e.g.*, in cases where the landlord wishes to take up tenant's land for indigo sowing, and a deduction in the rent for land taken up is allowed. This last custom is likely to cease when tenants better understand their legal rights.

It may be mentioned here that in Azamgarh there are three methods of securing the cultivation of indigo: (1) the planter rents land and raises his own crop; (2) cultivators take advances from the planter under agreement to sow a certain amount of land and deliver a certain amount of plant; (3) the planter, when he is the proprietor of land, takes fields from his tenants, according to the custom mentioned above, and raises his own plants. (See further, Settlement Report, p. 135.)

For the district the proportion of tenants' land held at cash rents is 89·08 per cent. and at rents in kind 10·02. Of the latter class of tenures an

equal portion is held in occupancy right and at will. Of cash rent tenures a little over a third of the area is held at will and two-thirds in occupancy right.

A large proportion of the land in the district being held in permanent right at moderate rents, the fashion thereby established has extended to land on which no such right exists. Except near towns, where competition chiefly operates to fix rents, the question raised between landlords and tenants is said to be not so much what might be paid, as what is commonly paid in the neighbourhood by tenants in whose favour no caste or other personal reservations are made. Statistics collected at the recent settlement give the following average rent-rates per acre :—for occupancy lands of superior castes Rs. 4-3-5, for land held at will by superior castes Rs. 4-6-3, for occupancy land of other castes Rs. 5-5-0, for land held at will by other castes Rs. 4-0-0. The average rent-rate for all castes was found to be : occupancy land Rs. 4-13-3, land held at will Rs. 4-9-8. The opinion of those best acquainted with the district seems to be that the people as a whole are no better off now than they were thirty or forty years ago, an opinion which the people themselves are said to be most ready to endorse. The arguments, based mainly on the keen competition for land which a rapidly-increasing population involves, need not be reproduced here.

The principal imports into the district are grain, English-made cloth and yarn, cotton, silk, dried tobacco (*surtti*), salt, metals and hardware, drugs, and leather goods. These the district buys chiefly with the proceeds of its sugar and molasses, indigo, opium, and cloth. The persons through whom the interchange of commodities is managed, and who make therein a livelihood, are very numerous, but no statement of their earnings can be given. Many of the traders are men of limited means working on borrowed capital or as brokers; and the number of really wealthy men, all of whose capital is their own, is small. From an elaborate note on the traffic of the district kindly supplied by Mr. J. B. Fuller (which, from considerations of space, cannot unfortunately be given *in extenso*) it appears that the metalled roads and the Gogra are at present the only important lines of traffic. The most noticeable features in the road traffic are (1) the import of cotton, metals, and salt from the west along the Jaunpur and Benares roads; (2) the import of cotton goods from Gházipur, which are all of European make and are received direct by Gházipur from Calcutta; (3) the large import of grain from the Doh-right wharf on the Gogra, to be passed on towards Jaunpur, Benares and Gházipur; and (4) the export of sugar in all directions.

An important part in the traffic of the Azamgarh district is played by the river Gogra, the natural means of communication for all the districts of the Benares group. There are three wharves in the Azamgarh district, at (in the order of decreasing importance) Dohríghát, Nainijor and Chapríghát. No returns are forthcoming of the traffic transacted at the two latter places; the only fact known about them being that 38 river boats ply at the Nainijor and 38 at the Chapríghát wharf. The Dohríghát traffic registered in 1879, showed values in round figures as follows: *Receipts* from up-stream, Rs. 1,45,000; from down-stream, Rs. 12,50,000; total, Rs. 13,95,000: *Despatches* to up-stream Rs. 56,000; to down-stream, Rs. 20,00,000; total, Rs. 20,56,000. The receipts from up-stream are much less considerable than might have been expected, and consist almost wholly in a small import of food-grains, principally from wharves on the opposite (Gorakhpur) bank. The receipts from down-stream are much more important, the principal items being rice, salt, and sugar from Patna and other wharves in Bengal, in exchange for which tolerably large despatches are made, including valuable consignments of cotton goods. The despatches up-stream are wholly insignificant. Briefly, then, it may be stated that the returns of river traffic indicate that in normal years there is no large export or import of food-grains, and that the principal part in the traffic is played by the exchange of commodities of a special character.

A very full history of the sugar trade of the district will be found in the Settlement Report (p. 159). It is sufficient here to notice
 The sugar trade. that the area under its cultivation had risen from 61,373 acres in 1836 to 91,297 acres at the recent settlement. This is somewhat in excess of the area, 77,014 acres, shown (in Part II. *supra*) as under sugarcane in 1880-81. How far the last figures present a real decline in the trade cannot be stated; but the refiners' business in Azamgarh is not a very certain and profitable one, and failures are not uncommon. The number of sugar refineries in the district at the recent settlement was 1,567, scattered all over the district, but the largest number was found in the head-quarters parganah (Nizámabad). Mr. Reid calculates that in favourable years the quantity refined can hardly be less than 13,00,982 maunds. Deducting five per cent. for local consumption, the probable export of favourable years is 12,35,933 maunds, or 45,402 tons, at an estimated value of Rs. 1,12,97,201. The molasses remaining from the process of refining would be 26,01,965 maunds, of which also part is exported, and about 2,500 maunds used in the Government distilleries. In the early months of the agricultural year molasses is an important part of the people's food; in years of scarcity it may be said almost to keep the people alive.

The indigo trade of Azamgarh has a history dating back to the early years of British rule. The Company's commercial resident was allowed to trade on his own account as well as for his masters; and in 1807, seven factories were erected by the then Resident, Mr. Crommelin. A detailed account of all the indigo concerns that have been since started in the district will be found in the Settlement Report (p. 161). Only one native seems to have held factories before the mutiny; but about the year 1864 a rage for factory building seized on the natives, owing to the high prices that then prevailed. Mr. Reid writes (in 1876):—"Of 415 factories now standing in the district, 332 have been built during the last fourteen years. At the present time only twenty-nine factories with a hundred and fifteen pairs of vats are the property of, or held by, Europeans and Eurasians. The rest (386 factories with 607 pairs of vats) are the property of, or held by, natives. Of the twenty-nine Europeans factories, thirteen are not at present worked. They contain fifty-eight pairs of vats; and of the fifty-seven pairs of vats attached to the factories that are worked, twenty-six are not made use of."

The opium trade, judging by the figures given by Mr. Thomason in 1836, is less flourishing now than it was 40 years ago. The cause may be found in the greater independence of the cultivators. Poppy cannot compete with sugarcane, which, in spite of the greater amount of time and labour expended in its cultivation, is much the more useful and profitable crop. The Azamgarh cultivator, moreover, tries, as far as possible, to raise from his own little holding food-produce for his own consumption throughout the year, and to devote to other kinds of produce only so much land as will provide him with the cash that he needs for other necessary objects. Doubtless if the demand for sugar were to cease, all castes would take to poppy as they do to sugarcane. The average amount of opium annually exported from the district and delivered at the Government factory at Gházipur during the 16 years from 1858-59 to 1873-74, was 1,619 maunds, and the price paid by Government to producers Rs. 3,16,967. The average yearly number of cultivators is said to have been 12,000.

The processes of sugar refining and of the manufacture of indigo are very fully described in the Settlement Report (pp. 131 to 134 and 165 to 168). Some account of the former will also be found in SHAHJAHANPUR. The method of preparing indigo from plant in Azamgarh is probably the same as that followed elsewhere. It is of too technical a character to be described with advantage in the short space that could be allotted to it here.

The following brief estimate of the outturn and state of the trade may be of more general interest. Mr. Reid writes :—“ On the average $13\frac{1}{2}$ sers of dry colour are obtained from 50 bundles of plant, and 19 bundles of plant may be put down as the average crop per acre ; for vicissitude of seasons affect not only the gross amount of the plant, but the quantity and quality of the colouring matter which it yields. To obtain 1,000 maunds of dry indigo, therefore, on the average about 7,800 acres of the plant would have to be sown. Guided by the return of vats, we may estimate the indigo trade to be now about one-third of what it was at the time of the survey. The average price per bundle is Rs. 1.3, and per acre is Rs. 30. It will be observed that the estimated value of the crop is nearly the same as that of *bhadain* rice : if the land is not used for indigo, it is used for the former.”

The cloth trade of Azamgarh is of considerable local importance, although of much less than it used to be. In former days not only *was the whole population of the district clad in cloth of local manufacture*, but large quantities of most, both of the finer and of the coarser, kinds were exported. At the present time the exports consist : (1) of some of the finer cotton cloths (made from English yarn) and of the silk or tasar and cotton cloths of Mau, Kopá, and Mubárákpur, which are exported westward, southward, and eastward ; and (2) of a few of the coarser sorts which are exported westward and southward, and also northward to Nipál. The export is effected partly through brokers, who purchase for dealers at a distance, and by traders who come to purchase ; partly by the weavers themselves, who travel with their own goods. Some of the leading men among the Juláhas even have permanent shops in places as far off as Umróti, where they have found a demand for their cloths. The export trade to Nipál is managed chiefly by the Muhammadan traders (Rákís) of Lár in the Gorakhpur district. Of the amount and value of the exports no definite information has been obtained. As to the local consumption of finer cloths, these are of course used when no cheaper English cloth of the same kind, or adapted to the same purposes, competes with them.

The number of looms in the district was in 1876 returned at 13,058. A considerable proportion of these were in the towns of Mau, Mubárákpur and Kopá ; the rest were scattered throughout the villages of the district. Most of them were employed in the manufacture of coarse cloths from the yarn spun by women of all castes in all parts of the district. The weavers are mostly Muhammadan Juláhas. In this district two castes of Hindús also weave ; Rangwás, who seem to rank with Kándús, Rastogis, and the liko, and Chamárs. But the number of this kind is small. The total number of weavers in the

district by the recent census was 12,108, and no other industry except cultivation had so many followers. When fully employed, they earn from Rs. 3 to Rs. 15 per month per loom. The finer kinds *adur*, *adarsá*, *chashma*, &c., obtain a price of from 7 to 11 ánas per English square yard, *adur* fetching the highest price. The coarse kinds, *gárhá*, *sillam*, &c., fetch from one ána four pie to four ánas. (For a list of the native names and detailed price list see *Settlement Report*, pp. 147 and 170.)

A brief notice of the silk and satinette industry of Mubárákpur and Khairabad is to be found in the Report on the Railway-borne Traffic of the North-Western Provinces and Oudh for the year ending 31st March, 1882. The satinette or *galta* is a mixture of silk and cotton and described as a "cheap and pleasing material for ladies' dresses"; but we are told that the production of *galta* is unimportant as compared with that of the silk fabric known as *sangi*, which is much appreciated by Muhammadans. Both cultivated and wild (*asar*) silks are said to be used and to come from Bhágalpur, Murshedabad, and other places in Bengal. The origin of the art is not known, and its practice is confined at present to the two villages above mentioned. In the year to which the report refers, there were 65 firms employing labour in this industry; the total of artisans was 2,483; and the value of the annual production of *galta* and *sangi* was estimated at 3½ lákhs of rupees.

Saltpetre is made in all the parganahs except Máhul, Atraulia and Mau, but the only saltpetre refinery is in Kopráganj. The refined saltpetre is sent towards Calcutta for export to Europe, and a good deal of the crude saltpetre is also exported. Carbonate of soda (*sajji*) is exported to Patna and eastwards, for use in the manufacture of soap and glass. The hide trade is partly managed by local traders, who combine with it the export of horns and tallow. The value of the exports of hides, horns, and tallow probably does not exceed Rs. 30,000 a year.

This summary of the manufactures of the district would be incomplete without some reference to the polished black pottery, diversified with white patterns, the manufacture of which is said to be indigenous to Azamgarh. Whatever its importance from an artistic point of view, and it is said to be much in favour with art critics, it can scarcely rank as a branch of commerce; for the whole annual value of the work is estimated at no more than Rs. 320. The history of the art has been noticed in the account of NIZAMABAD (see separate article *post*); but it appears that the present fineness of execution attained has been reached during the last 20

years. The work shows no sign of extension, owing to the fact that the art is confined to three men, who guard its secret closely.

The chief markets are naturally in the few places that can be called towns ; and it is unnecessary to encumber these pages with the long list of smaller local markets or bazárs which is given in the Settlement Report (p. 156). There are a number of annual fairs held in the district ; but few of them have more than a local reputation, and none are very largely attended. The following list includes all of any note :—

Place.	Parganah.	Date.	Average (approximate) attendance	Ostensible religious object.
Durbasá ...	Nizámabad ...	Full moon of Kártik.	20,000 to 25,000	Bathing.
Bhaino-ka-asthán,	Kauriá ...	10th of the light half of Jeth.	12,000 to 15,000	Visiting Bhaino's shrine.
Bhagatpur ...	Sagri ...	First Sunday in Jeth.	4,000 to 6,000	Celebration of the festival of birth and death of Sálar Mas'úd Gházal.
Dohrighát ..	Ghosi ...	Full moon of Kártik.	12,000 to 15,000	Bathing.
Sahroj ...	Muhammábad,	Ditto.	Ditto ..	Ditto.
Deolás (at Denkuli).	Dito ...	6th of the light half of Kártik	5,000 to 8,000	Visiting the lake and temple of the Sun.
Kahinaur ...	Dito ...	1st to 9th of the light half of Káur & Chait	Ditto ...	Worship at the temple of Bim Devi.
Kolhuában ...	Nathúpur ...	Last Thursday in Jeth and last six weeks.	Ditto ...	Visiting the shrines of Saiyid Ahmad Bádpá, known also as Miran Sháh.

From a report by the Collector it appears that the average daily rates of hire paid to the commoner classes of artisans and labourers, Wages.

have not varied from what they were in 1858, viz., bearers (*kahúr*), 4 to 5 ánas ; carpenters, $2\frac{1}{2}$ to $4\frac{1}{2}$ ánas ; blacksmiths and masons, $2\frac{1}{2}$ to 4 ánas ; coolies, $1\frac{1}{2}$ to 3 ánas ; diggers (*bedúrs*), 2 ánas. For most purposes of comparison the figures given in the Basti and Gorakhpur notices (Gazr., VI., pp. 410 and 693) will doubtless apply to this district. Agricultural wages are usually paid in kind, and no fixed scale is in force for the whole district. Village servants, such as the carpenter, blacksmith, barber and washerman, are paid according to a well-known custom by fees or presents at births and marriages, or both.

Mr. Reid considers that there can be no question that during the 20 years,

1856—1876, prices ranged higher than formerly: but whether this has not been due, in part, to a prevalence of defective seasons, and whether it has been altogether a blessing to the Azamgarh Prices.

agriculturist, may be regarded as open questions. A statement of the prices of the main agricultural products of the district during different years of the past quarter century is appended. The figures for the years 1857-58, 1867-68, and 1875-76 are taken from appendix VII. to the Settlement Report; those for the later years have been kindly furnished by the Collector:--

Articles	Average quantity purchasable per rupee in -					
	1857-58	1867-68	1875-76	1877-78	1881-82	Average of years 1857-82
	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.	M. s. c.
Unhusked rice ...	0 24 9	0 34 5	...	0 20 1	0 32 7	0 27 1
Husked rice ..	0 10 13	0 20 2	0 21 2	0 11 12	0 18 1	0 15 2
Barley ...	0 20 0	0 31 2	0 34 14	0 30 4	0 33 13	0 25 7
Wheat ..	0 16 9	0 24 9	0 25 2	0 19 2	0 19 0	0 18 13
Peas ...	0 23 11	0 35 6	0 36 10	0 30 4	0 36 7	0 26 9
Gram ...	0 16 5	0 31 8	0 29 8	0 29 8	0 27 6	0 21 13
Unhusked arhar pulse, ...	...	0 33 8	...	0 36 0	...	0 23 13
Prepared arhar pulse ...	0 15 3	0 25 13	0 22 9	0 25 1	0 20 0	0 19 8

The rate of interest charged by the *muhijan* or native banker is nominal-ly 25 per cent. or *siwdi*, but as payment is usually made in Money-lending and Interest. sugar, the *muhijan* makes a deduction of from 5 to 10 per cent. and weighs it to his own advantage by a weight known in consequence as the *lagarahi panseri*. The nominal rate of interest on bond debts, unconnected with produce, varies from twelve to thirty-six per cent. according to the security. But in addition to the nominal interest most money dealers make additional charges, under such names as *nazrana* and *dalait*. In mortgages in which possession is given to the mortgagee, from twelve to eighteen per cent. is the ordinary rate, and money-lenders who care to purchase land outright willingly invest at four and a half per cent.

The *ganda* (four) is the unit with which villagers work in money, and the *ganda* of rupees is the unit of weight. Formerly the Weights and measures. Lucknow rupee was generally used and *sondrs* still use it. It is known as the *sicca*. Now the current English rupee is used and it is called the *Ldt sdhi*. A ser of so many *gandas* means a ser equal to so many sets of four rupees. E. g., the $26\frac{1}{4}$ *ganda* ser is equal in weight to 105 rupees. In an appendix to the Settlement Report will be found a useful table giving all the equivalents in standard sers and *chhataks* of the different local *sers*. They are too numerous to be abstracted here.

The standard revenue *bigha* in all the temporarily-settled parts of Azamgarh, except parganah Deogáon, contains 2,730 square yards, Measures of area. or 564 of an acre. The *lathá* is $94\frac{1}{2}$ inches in length, and there are twenty *lathás* in the *jarib*. Formerly the Azamgarh *jarib* was divided

into 19 *lathás* of 99 inches each in length. But as a scale of 19 parts is an awkward measure to work with, the *jarib* has been distributed into 20 *lathás*. In pargannah Deogáon and in many permanently-settled estates the *bigha* in use is the regulation one of the Benares Province, and contains 3,136 square yards, or '648 of an acre, the *jarib* being divided into 20 *lathás* of 100 $\frac{1}{2}$ inches each. *Kachcha bighas* are not in very general use in the district, but in Deogáon there are several, full details of which are given in the settlement report.

The following statement, supplied by the Accountant-General, shows the District receipts and expenditure for a recent year. The figures shown are those for what are technically called "service-heads," or the items that appear in the Imperial accounts, and it will be noticed that several of the heads are blank for this district:—

Heads of receipts.	1880-81.	Heads of charges.	1880-81.
	Rs.		Rs.
Land revenue	16,66,070	Interest on funded and unfunded debt. ... ..	...
Excise on spirits and drugs	46,729	Interest on service funds and other accounts. ... ..	...
Assessed taxes	25,065	Refunds and drawbacks	5,246
Provincial rates	3,15,737	Land revenue	2,03,448
Stamps	1,33,716	Excise on spirits and drugs	1,827
Registration	14,642	Assessed taxes	200
Post-office ... ..	...	Provincial rates ... ..	...
Minor department	160	Stamps	679
Law and justice	8,300	Registration	5,846
Jails	4,017	Post-office... ..	4,670
Police	3,316	Administration ... ..	...
Education	340	Minor department	1,421
Medical	48	Law and justice	76,384
Stationery and printing	171	Jails	11,178
Interest	5	Police	1,41,681
Receipts in aid of superannuation, retired, and compassionate allowances ... ..	...	Education	23,398
Miscellaneous	23,878	Ecclesiastical	221
Irrigation and navigation ... ..	...	Medical services	12,808
Other public works	8,824	Stationery and printing	807
		Political agencies ... ..	...
		Allowances and assignments under treaties and engagements.	1,053
		Superannuation, retired, and compassionate allowances.	10,453
		Miscellaneous	1,050
		Famine relief ... ..	...
		Irrigation and navigation ... ..	...
		Other public works	941
Total	22,68,122	Total	5,00,270

The following is a statement of the position of the district, financially, with reference to the measure of local self-government lately introduced:—The balance of local cess available (1882-83) for local expenditure, after deducting further rate and percentage for canals

and railways, was Rs. 1,57,320. Of this, general establishments (district dák, lunatic asylums, inspection of schools, district sanitation) required Rs. 15,450; leaving a balance of Rs. 1,41,870 available for expenditure on education, medical charges and village watchmen. As this expenditure is normally estimated at Rs. 1,04,770, an apparent surplus of Rs. 37,100 exists. But on public works a normal expenditure of Rs. 41,350 is annually required, so that there is a real deficit (or excess of charges over receipts from local cess) of Rs. 7,250.

Municipal funds are not included in the statement of receipts and expenditure, as the taxes which provide them are levied for local purposes. Details of the municipal income and expenditure of Azamgarh are given in the town notice: the aggregate income in 1881-82 was Rs. 33,460, and the aggregate expenditure Rs. 22,251. The income and outlay of the ten house-tax towns, Dobríghát, Phálpur, Atrauliá, Muhárájganj, Muhammádbad, Mubárákpur, Kopáganj, Mau, Chiriákot and Saráí Mfr, will be found under the separate notices.

The actual assessment of the income of the district at six pies in the rupee, calculated upon profits exceeding Rs. 500, for the purposes of the income-tax of 1870, was, in 1870-71, Rs. 68,118, and the number of persons assessed 1,917; in 1871-72, the figures were Rs. 17,349 and 984; and in 1872-73, Rs. 13,064 and 530 respectively. The license-tax levied under Act II. of 1878 yielded in 1880-81 a gross sum of Rs. 25,065; and after deducting the cost of collection, the net produce of the tax according to the official report was Rs. 23,860. The incidence of taxation per thousand of the total population was, in towns with a population exceeding Rs. 5,000, 87.1, and the number of persons taxed per thousand 2; while in smaller towns and villages the incidence was only Rs. 22.6, and the number taxed 1 in 1,000. Judged by net collections, Azamgarh ranked twentieth in the North-Western Provinces in 1880-81.

Excise. Excise collections may be shown for five years as follows:—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	Malak and chanda.	Tári.	Opium.	Fines and miscel- laneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77	...	16,846	23	6,560	9,600	225	10,385	910	17	44,576	2,054	41,921
1877-78	...	12,084	9	6,971	9,600	202	7,270	534	14	36,084	2,364	34,330
1878-79	...	12,524	17	11,622	11,867	80	8,781	674	17	45,582	2,006	43,476
1879-80	...	15,960	21	10,824	9,626	185	7,929	1,365	22	45,939	1,846	44,093
1880-81	...	19,331	12	15,953	9,583	227	7,023	1,173	64	53,374	2,647	51,227

Stamp duties are collected under the Stamp Act (I of 1879) and Court Fees Act (VII. of 1870). The following table shows for the same period as the last the revenue and charges under this head :—

Year.	Hundi and adhesive stamps.	Document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
1876-77 ...	1,528	17,628	1,14,209	94	1,33,439	1,647	1,31,812
1877-78 ...	1,417	22,986	1,17,926	332	1,42,761	1,129	1,41,632
1878-79 ...	1,221	26,401	1,13,924	224	1,41,770	1,560	1,40,204
1879-80 ...	1,777	29,878	1,21,003	415	1,53,073	2,180	1,50,893
1880-81 ...	1,692	25,367	1,06,158	448	1,33,715	1,766	1,31,949

In 1880-81 there were 3,919 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines) to the amount of Rs. 7,905 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,493. The total value of all property affected by registered documents is returned as Rs. 32,26,385, of which Rs. 15,71,418 represent immovable and the remainder movable property.

The number of civil and criminal cases disposed of during the calendar year 1881, amounted to 4,821, of which 2,053 were decided by civil and 2,768 by criminal courts. The number of revenue cases disposed of amounted in 1880-81 (*i.e.*, the year ending 30th September, 1881) to 5,993.

The medical charges are in great part incurred at one central and one first-class branch dispensary. The first is at Azamgarh and the other at Mau. The total district expenditure on dispensaries was in 1880 Rs. 4,044, of which 49.1 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both indoor and out-door, in 1880 was 16,136; and the average daily attendance, 189.64.

Among the recent years in which cholera has been epidemic, 1869 and 1872 are remembered as those of greatest mortality. The principal causes of mortality, during the five years 1876-80, may be shown (with the reservation as to the accuracy of the statistics which the imperfection of the system of registration requires) in tabular form as follows :—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1876 ...	19,183	148	2,915	2,116	715	1,647	26,724	17.46
1877 ...	18,043	18	2,458	1,333	701	1,704	24,257	16.13
1878 ...	35,042	560	6,168	1,088	1,214	2,861	47,823	31.79
1879 ...	28,220	3,458	3,388	327	915	3,192	39,600	26.26
1880 ...	19,296	35	3,103	1,433	695	4,000	28,562	22.24

The statistics of vaccination for the year 1880-81 are as follows:—
 Vaccination. Average number of vaccinators employed, 15; total number of persons successfully vaccinated, 15,229; total cost, Rs. 1,752.

We have already seen that the district possesses no remains of much antiquarian value, and of the few that exist the present residents can give neither the origin nor the history. There are, it is true, many large deserted sites, forts, and tanks to be seen in every parganah; but the legends told concerning them are absolutely worthless for purposes of accurate history. Mr. Reid has collected a few of these legends in his Notes on the General History of the District. In the account given of the existing Hindu tribes of landholders something has been said of the stories they tell of their origin; but few of their genealogies go back more than three or four hundred years. Most of the traditions refer to Rajbhars and Suiris as the former occupants of the soil; but, as remarked under the head of archæology, they unfortunately do not help us to determine who those tribes were.

It has been supposed that the Bhars may have had their head-quarters in parganah Bhadrāon, said to have been originally Bharāon and named after them, and in the neighbouring parts of Sikandarpur, both till recently parganahs of this district. Traditions of Suiris are, it is said, found only in Deogāon parganah to the north of the Gāngī river, and those relating to Sengariās in the same parganah to the south of that stream. Cherús are heard of in Chirīākot, which is locally derived from Cheru and *kot*, 'a fort.' The place is said to have been taken from them by the Sharkī kings of Jaunpur. The largest of the forts in the district is that of Ghost, which (tradition says) was built by a rāja Ghos. Local legends attribute this fort to the Asurs, who are also credited with having constructed a large excavation from the Kunwar to the Mangai river, as well as the supposed tunnel between Narjá Tāl and Brindāban fort, already referred to (*supra* p. 22). To this period probably belongs the pillar in an old dry tank called Hathiya-dah, or the elephant's tank, at Dabhāon in tappa Chauri, parganah Deogāon, which has an inscription on it already noticed (*supra* p. 95). According to General Cunningham the inscription is of later date, by 25 years, than any of the other inscriptions of the Rāthaur prince of Kanauj whose name (Govinda Chandra Deva) it gives.

Tradition gives some support to the idea that the district was included in the ancient kingdom of Ajudhyā, for in Deolās of Muhammadabad parganah is a tank with rising ground near it, that is said to have formed the eastern gate of Ajudhyā, which city had, according to the legend, 4 gates all 42 kos

distant from itself. This and the fact that the second of the Chinese pilgrims, Hwen Thsang, passed through the district (about 637 A. D.) on his way from Benares (Varánasí) to Kasia (Kusanagara) are about all that can be said of the early history. The latter statement is made with regard to the pilgrim's general route, for he tells us nothing concerning any place in the district.

The establishment of Muhammadans in the district in the early days of Muhammadan rule in Hindustán, seems to be a fact, but Muhammadan occupation. historical details are wanting. Few of the Muhammadan families in Azamgarh now carry their descent beyond the time of the Jaunpur kings. But probably before then Muhammadans had settled in the district. The occupation of Mittápur (hence parganah Karyát Mittá) by Malik Mittá, of Bihrozpur (hence tappa Bihrozpur) by Malik Bihroz, of Mau Nátbhanjan by Maliks Tahir and Kásim, of Shudápur in tappa Kurahani of parganah Ghosí by Malik Shudá, and of other places by others whose names and tombs are still preserved, most probably preceded in point of time the founding of the Sharkí kingdom. The creed of the new-comers seems also to have made progress in those days; and the conversion of the ancestors of many of the old Zamindárs communities is assigned to that period. The occupation by the Muhammadans was not, however, more stable than that by the Hindus. For the traditions of some Hindu tribes point to their having supplanted Muhammadans in the possession of the land which the former now hold, and we have in every parganah old Muhammadan place-names the origin of which has been altogether forgotten, while with the places themselves all trace of Muhammadan connection has been lost. Many are the *shahídghárá*s, or spots where the faithful have been slain and buried, which are still preserved from encroachment, although tradition is silent; neither the names and origin of the slain, nor the circumstances under which their slaughter took place, are remembered.

The road of travellers from the west country (north of the Ganges) to and from North Behár lay through the present Azamgarh district. There is a tradition at Bhagatpur in parganah Sagrí that Saiyid Sálár Mas'úd Gházi rested there on one of his expeditions, and the festival of his marriage and death is there annually celebrated by thousands. The road from Jaunpur through Nizámabad, Muhammadabad, and Mau to the ferries of the Gográ at Kharid and Narhan seems to have been a highway used in later times by the imperial troops.

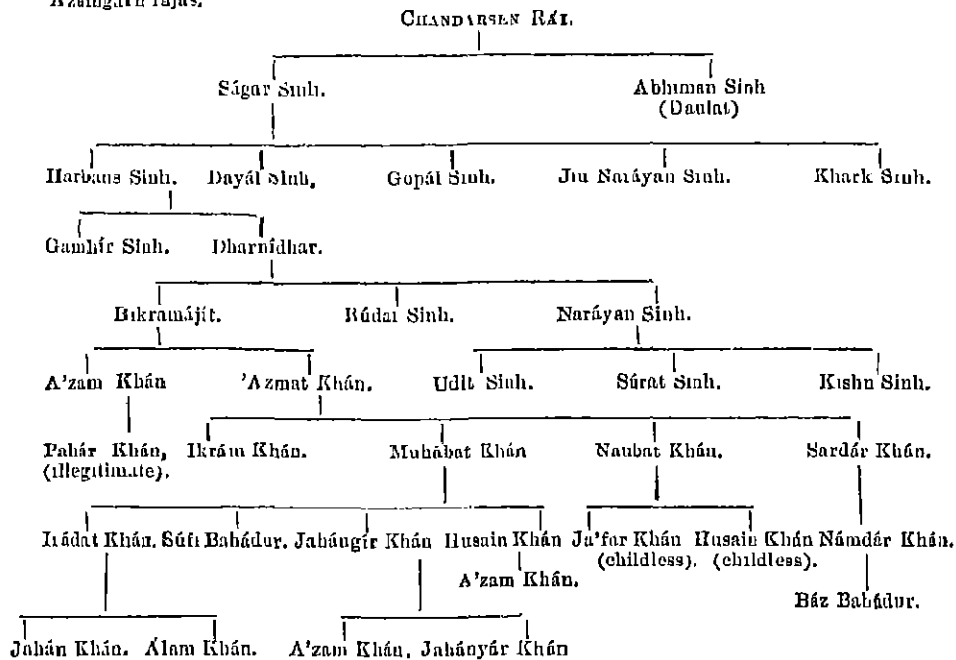
From the establishment of the Jaunpur kingdom to its extinction, most of Subordinate to Jaunpur. the country now included in the district naturally fell under its rule, but no important place can be mentioned as

having been the seat of administration for the surrounding parganahs. Coming to later times and the arrangement of the empire made by Akbar, we find all the parganahs, except Belhábáns (which was attached to sarkár Gházipur), included in sarkár Jaunpur, súba Illáhábás. The chief executive officer (*faujdar*) of the sarkár resided at Jaunpur. There must have been some subordinate collecting establishment, and apparently *kánungos* and clerks (*mutasaddís*) were stationed at the parganah towns (*kasbas*). Inferior civil judges (*lázis*) also resided there, and were subordinate to the chief judge (*sadr*) who was stationed either at Jaunpur or Alláhábád. The revenues of sarkár Jaunpur seem not unfrequently to have been assigned in *jágir*, a kind of quasi-feudal tenure, to grantees of the empire. But the revenue collections were made in the parganahs by the imperial establishment, and order was maintained by the *faujdar*.

But in the latter part of the seventeenth and the early and middle parts of the eighteenth century, the management of most of the Azamgarh parganahs seems to have passed into the hands of a local potentate, who assumed or received the title of rája of Azamgarh. The following history of the family has been condensed from Mr. Reid's *Notes on the General History of the District* (Appendix I. to Settlement Report). It traces its rise from one Chandra Sen, Gautam, of Mehnagar, in parganah Nizámabad. Chandra Sen had two sons, Ságar and Abhiman. The latter became a Muhammadan and took the name of Daulat. He was made, or by his own consent became, a eunuch; and entered the imperial service, where he rose to be a *názir* of the household. On his death, most of the wealth and local influence he had acquired from his position, passed to his nephew Harbans, who is also said to have become a Muhammadan.

During his uncle's life-time Harbans had built, with funds supplied by the former, the masonry fort at Mehnagar, with the mausoleum it contains. To him is also attributed the large irrigation embankment known as the Haribándh, and a mud fort at Harbanspur on the south bank of the Tous in parganah Nizámabad was either made or improved by him. The bázár still known as Rání-ki-Sarái was established by his rání, Ratanjot, a Bais Rájputin of Kharkpur in parganah Belhábáns. Tappa Harbanspur bears his name, and tappa Daulatabad, that assumed by Abhiman when he changed his religion. The village and tappa of Dayálpur are named from Dayál, a brother of Harbans. Gambír, one of the sons of Harbans, constructed the fort of Gambírpur in the village of Bairipur in tappa Dayálpur. Gopál, another of the brothers of Harbans, left his name in Gopálpur of tappa Daulatabad.

The following pedigree of the rajas of Azamgarh may assist the reader in following this account of the fortunes of the family :—



Harbans is the first of the family that is known to have assumed the title of rāja. The only clue to his date is from an old document bearing his signature and seal, by which it would appear that he was alive in 1629 A.D. Of Abhiman Singh (*alias* Daulat Khán) nothing further is certainly known. His collateral descendants through Harbans allege that, by an imperial grant, the zamindárf of 22 parganahs was conferred on Daulat Khán. In support of this statement a *sanad* was produced soon after the cession, a copy of which in the Persian character with an English translation is printed in Mr. Thomason's Report (pp. 15, 16). Both the Persian and English versions present eccentricities of spelling; thus, in the Persian we have Ahiman Singh, in the English, Ubinan Sing. The full title conferred on him was, according to this *sanad*, Rája Nádir Daulat Khán. The date of the *sanad* is said to have been the 4th year of Jahángir, 15th Rabí-ul-Akhir; this would make it about 1609 A. D.

Most of the parganahs named in this document are now in Azamgarh and the rest in Gházipur and Ballia. Mr. Thomason doubted the authenticity of the *sanad*, and Mr. Reid gives his opinion very strongly against it. The latter

mentions that, in spite of the examination of many hundreds of old documents, and after close enquiry, he failed to discover any trace of Harbans or his immediate successors having occupied a single mauza beyond the limits of parganah Nizámabad. (See further against the *sanad's* authenticity, paras. 12, 13 and 14 of Mr. Reid's Notes, and also p. 193 of the Settlement Report.)

Dismissing the *sanad* then, we may gather that Daulat Khán (*quondam* Abhiman Singh), who is sometimes called nawáb and sometimes khwája, reached the climax of his fortunes in the 7th year of Jahángír, or A.D. 1612, when he was made a commander of 1,500 horse, and appointed chief executive officer (*faujdar*) of Jaunpur. Owing to the influence that he gained in this appointment, his family, headed by Harbans, acquired wealth and power in parganah Nizámabad. On the death of Daulat the further aggrandizement of the family was stayed.

Harbans had two sons, Gamhír and Dharnídhār, but it does not appear that either of them assumed the title of rája. Gamhír left no children, but Dharnídhār had three sons—Bikramájít, Rúdar, and Naráyan—and on his death a partial division of the family property took place. Bikramájít is said to have compassed the murder of Rúdar and acquired his share. By a Muhammadan wife Bikramájít had two sons—A'zam and 'Azmat,—the first Muhammadans born in the family. Rúdar's widow carried her wrongs to the governor or the emperor, and a force was sent to assist her. In the end Bikramájít was killed, and Rúdar's widow was established in his place. Having no heirs she adopted A'zam.

With A'zam and 'Azmat the power of the family increased, and their names are found in places beyond the limits of tappas Harbanspur, Dayálpur, and Daulatabad. A'zam gave his name to the town of Azamgarh, founded by him in 1665, and he built a fort there which became the chief residence of the family. To 'Azmat are attributed the fort and bázár of Azmatgarh in parganah Sagri. The title of rája was apparently assumed by them and not conferred by royal command; and their position appears to have been a semi-official one, similar to that of the rajas of Máhúl. The fate of A'zam is uncertain, but some say he died in imprisonment at Kanauj. He was buried in the village of Bágh Lakráon. 'Azmat came to grief about the year 1688, owing to his refusal to pay arrears of revenue. He was either shot or drowned in attempting to cross the Gogra when fleeing from the imperial troops.

After 'Azmat's death his sons Ikram and Muhábat were left in possession, and from this time may be dated the confirmation of the title to the zamindari in the family. Muhábat succeeded Ikram, and in his time the prosperity of the rajas of Azamgarh was at its greatest.

Substantial marks of their power remain. Azamgarh itself was surrounded by large mud embankments, which enclosed a circle of country 7 or 8 miles in diameter. Traces of this mound may still be seen. Stations (*thānas*), protected by little mud-forts, were established in different parts and in different parganahs—the most eastern at Madhuban in Nathūpur, and the most western at Gohnārpur in Atraulia. The district was divided into *zilas*, each with its own officer, who was charged with collecting the revenue. Under Muhābat's rule the district had peace, as compared with the state of other parts of the country, where, after the death of Aurangzeb, rapine and confusion prevailed.

Muhābat's chief opponents were the Palwārs, and a line of forts was thrown up across the tract they occupy (known as the Palwāri), from Nauli on the south to Gohnārpur on the north. These were held for some time by the renowned soldier Nila Upādhyā, until he was killed by the Palwārs. His murder was avenged by his son, whose descendants still reside in Mukhlispur in parganah Kauriā.

After the death of Aurangzeb, and in the general confusion that followed, a Rājput chief of Kothjpur in Behār, named Kunwar Dhīr Sinh, invaded and conquered the northern parts of parganahs Sagri, Ghosi and Chakesar. Traditions of his cruelties survive to this day. But in 1714 or 1715 he was driven out of the district by Sarbuland Khān, the governor of Allahabad, and the parganahs restored to Muhābat. Just as 'Azmat had brought disaster upon himself by refusing to pay revenue, so Muhābat was destined to suffer for a like default; he ultimately died in confinement. This happened about 1731 A.D., some time after the assignment of the revenue of the four sarkārs—Ghūzīpur, Jaunpur, Benares and Chunar—to the courtier Murtaza Khuān, had been made by the emperor. That nobleman had failed to obtain revenue from Muhābat and had leased his *jāgīr* to the Nawāb Wazīr, Sa'ādat Khān Burchān-ul-Mulk, and it was by the latter that Muhābat was imprisoned.

After Muhābat's expulsion in 1731, Irādat his son, also known as Akbar Irādat *alias* Akbar Shāh, remained in possession till 1756, when he transferred the taluka to his natural son, Jahān Shāh. Towards the end of Irādat's rule, he was drawn into the struggle between Ahmad Khān Bangash, the powerful Nawāb of Farukhabad, and Saḍdar Jang, the Oudh Wazīr, who had succeeded his father-in-law, Sa'ādat Khān. A brief reference to the events of that struggle is rendered necessary by the share that Irādat Khān took in them. Ahmad Khān had defeated Saḍdar Jang on the 13th of September, 1750, at Rām Chataunī (see Mr. Irvine's *Bangash Nawābs*, p. 147), and the latter had retired to Delhi. In arranging for the government of the conquered territory, Ahmad Khān had appointed Sāhib Zamān Khān, Dilāzāk, of Jaunpur, to be his viceroy

in Jaunpur, Azamgarh, Málul, Akbarpur, and other places. But much of this territory had been in the possession of Balwant Sinh (the progenitor of the Benares rajas), and he refused to give it up to Ahmad Khán's nominee. The latter (Sáhib Zamán Khán) was ordered to expel Balwant Sinh. To his assistance marched the rája of Azamgarh, Irádat Khán (*alias* Akbar Sháh), and with him the zamíndár of Málul (Shamsher Jahán). An advance was made against Jaunpur, which was taken after six hours' fighting. Sáhib Zamán Khán, however, turned off towards Azamgarh, and, a compromise having been effected between Balwant Sinh and Ahmad Khán (who were both then engaged in the siege of Allahabad), by which half of Balwant Sinh's territory was to be ceded and placed under Sáhib Zamán Khán, the last-named chief advanced to take possession of the country north of the Ganges.

Shortly afterwards, the approach of Safdar Jang with his allies, the Marhattas, to avenge his previous defeat on Ahmad Khán, gave Balwant Sinh an opportunity to repudiate the compromise, and he demanded the rendition of the territory from Sáhib Zamán Khán. When this was refused, he marched against Sáhib Zamán Khán, but Balwant Sinh's Afghán leaders refused to fight against the former, who was a fellow-countryman of theirs. A mutiny, however, among Sáhib Zamán Khán's followers compelled him to leave his camp and seek refuge in Azamgarh. Not feeling safe there, he went on to Bettia in the Champaran district. Irádat's connection with Sáhib Zamán Khán was condoned by Safdar Jang, after the latter had defeated Ahmad Khán in 1751. From that date till 1756, when, as already mentioned, Irádat Khán resigned in favour of his natural son, Jahán Sháh, the taluka escaped intrusion. [The above account of Irádat Khán's connection with Sáhib Zamán Khán has been taken partly from Mr. Roid's notes, and partly from Mr. Irvine's *Bangash Nawábs*.]

Jahán's rule was a short and harassed one. He had to contend against his cousin A'zam (who claimed the succession as legitimate son of Irádat's brother), and, in 1761, was slain in a quarrel with the Nawáb Wazír's agent. On Jahán Khán's death the Nawáb Wazír transferred the taluka to Fazl 'Alí, governor of Gházipur, who held it for three years, but was ejected in 1764, owing partly to complaints of oppression and partly to Balwant Sinh's intrigues. For a time the taluka was without a head, but after the defeat of the Nawáb Wazír at Baxár and Korah, A'zam Khán managed to establish himself, and retained possession till his death, in 1771. After that event no member of the family was found fit to rule, and the taluka was consigned to the care of a *chakladár*—becoming known thenceforward as the *chakla* of Azamgarh. Nine officers under this designation held the taluka in succession, from 1772 to 1801, or until British rule began.

After 1771, the history of the rājās of Azamgarh ceases to be that of the district. It may, however, be briefly told here to complete the narrative. Neither Jahān nor A'zam had left issue, but a person was put forward by one of his widows, as *his* son and her adopted son. This man was Nāṣir Khān, who throughout his career seems to have led a very lawless life. There is no evidence whatever that he received authority from the native Government to assume the title of rāja; but after the cession he appears to have been so styled, and a small pension was granted to him by the British Government. On his death in 1826, his eldest son, Mubārak, was permitted to assume the title of rāja. He died in 1858, and his successor is the present rāja, Muḥammad Salāmat Khān.

As mentioned above, before this digression, the district came under the rule of the East India Company in 1801, when it formed part of the territory that was ceded under article I. of the treaty concluded between Nawāb Sa'ādat 'Alī Khān and the Governor-General, on 10th November, 1801 (Aitchison's Treaties, II., p. 100.) Under British rule the district annals present nothing of importance until the mutiny and rebellion of 1857, to which period we now turn.

The garrison of Azamgarh in May, 1857, consisted of the 17th Native Infantry. On the 3rd of June, at 8 P.M., the actual mutiny began by the shooting of the Quarter-master Sergeant, Lewis, followed by that of Lieutenant Hutchinson. The jail was broken open and the prisoners released. Most of the Europeans escaped to the roof of the court-house and soon afterwards fled to Ghāzīpur—the mutineers having, in the meantime, hurried off with the guns to Benares. The station was not, however, long deserted, for on the 18th of June, Mr. Venables, a non-official resident of Ghāzīpur, marched into Azamgarh with a few sawārs, who had been placed at his disposal by the magistrate of Ghāzīpur. He was accompanied by Messrs. Dunne, Legge and Dodsworth, all non-officials; and they were joined by such of the Europeans as had remained behind, under the protection of friendly zamīndārs, when the local authorities left the station. On June 20th all the Europeans started for Ghāzīpur, except the four above mentioned, who resolved to stay and endeavour to preserve order in the district. Mr. Venables was invested by the Commissioner with full magisterial powers, and a committee of safety was formed by the native revenue officials. The greatest danger was apprehended from the Palwārs in the north-west of the district, and these Mr. Venables decided to attack. They were headed by Muzāffar Jahān, the son and manager of Iradat Jahān, the last of the Māhal rājās. On the 12th of July, Mr. Venables marched with his whole force, about 300 men of the 65th

Native Infantry, to attack the Palwárs at Koelsa, about 19 miles from Azamgarh on the Fyzabad road; but he was compelled to retreat, and barely saved his guns. The rebels, emboldened by this success, marched on Azamgarh, but so slowly, that, on the 18th of July, they were still two miles from it. On that day Mr. Venables was reinforced by the return of the civil authorities, who were accompanied by ten officers who were then on their way to join the Gúrkha force at Gorakhpur, by twenty-five sawárs of the 12th irregulars, and by 350 men of Captain Catania's levy from Benares. But most of the 65th men who had been with him at Koelsa, had returned to Gházipur. At noon on the 18th July, Mr. Venables marched out to meet the Palwárs, having left Mr. James Simson, the joint magistrate, with Captain Catania's levy, to guard the town. The Palwárs advanced and drove back the force opposed to them, which retreated as far as the court-house. The rebels, however, suffered severely in passing through the town, and on the following morning had disappeared from the neighbourhood.

Ten days later, on the 28th of July, the little band of Englishmen decided again to retire from Azamgarh. This step was not taken until the news of the mutinies at Segauli (in Ohampáran) and at Dinápur had been received. Soon after the Europeans had left, the Palwárs again came down in great force and levied contributions on the townspeople. They remained in Azamgarh from the 9th to the 25th of August, when the approach of the Gorakhpur officers with Colonel Wroughton and the Gúrkhas caused them to take to flight. The Gúrkhas arrived on the 26th of August, and on the 3rd September the judge and magistrate with Messrs Venables and Legge joined them. The Palwárs of Atraulia, under their leader Beni Mádhó, advanced, on the 15th September, to Mandoní, nine miles from Azamgarh; but, on the 20th, Mr. Venables and Captain Boileau, with a force of Gúrkhas, surprised and defeated them. Mr. Bird, joint magistrate, shortly afterwards led a party of Gúrkhas against Máhul; and finding it deserted, placed a police guard in possession. These expeditions restored, at least nominally, British authority throughout the district.

Mr. A. R. Pollock appears at this time (or shortly before) to have been appointed magistrate, and his first measure was to reduce the Palwárs to obedience. This he effected without much difficulty, as they only required an assurance that their previous rebellion would be forgiven. He had also to deal with the Gorakhpur rebels, who were threatening a descent on Azamgarh from Barhal, where they had collected in great force. Mr. H. G. Ross (then a lately joined civil servant), by a vigorous cannonade, drove them from their strong position on the northern bank; while a

Second evacuation
of Azamgarh, 28th
July, 1857.

Mr. A. R. Pollock's
administration.

party crossed the river, and captured the boats there collected for the passage of the Gogra. Immediately after this danger had been averted, Mr. Pollock made a successful march through the Palwár territory, and, at a meeting with the chiefs at Koelsa, succeeded in re-assuring them, and bringing them over to the side of the British. The result of this policy is said to have been that they remained peaceable throughout the rest of the disturbances.

The chief event after this was the siege of Azamgarh by Kunwar Sinh, one of the three natives distinguished as strategists during the mutiny, Tantia Topi and the Oudh Maulavi being the other two. A good account of this siege, and its relief by Lord Mark Kerr, will be found in Colonel Mallet's *History of the Indian Mutiny* (II., 455-466), and there is nothing to add to his spirited and elaborate narrative. The siege was preceded by the total defeat, on the 22nd March, of Colonel Milman, who was commanding the small force at Azamgarh, and had marched from Koelsa to Atranlia (26 miles from Azamgarh), to endeavour—unsuccessfully as it turned out—to intercept Kunwar Sinh and his allies, and repel their advance on the town. This defeat was immediately followed by the siege, which lasted until the 6th April, 1858, when Lord Mark Kerr and his little army of twenty-two officers and four hundred and forty-five men fought their way through, and effected a junction with the garrison. The enemy was variously estimated at from 5,000 to 12,000; but the British loss was only eight officers and men killed, and thirty-four dangerously wounded. The rebels did not at once disperse; but on the arrival of a force under Sir E. Lugard, on the 15th, they fled hastily along the Barhal road. In the pursuit that followed, the gallant Venables received the wound that cost him his life. In their passage across the Gogra, the *Megna* gun-boat inflicted severe loss upon the fugitives; and Kunwar Sinh, their famous leader, was mortally wounded. The incidents that followed were of minor importance, including two attacks by a rebel named Purgan Sinh on Mahárájganj, and a hard fight with the same leader at Koelsa. In the flight of the sepoys from their refuge at Jagdispur, much damage was done to outposts by plundering parties; but the district generally was undisturbed.

The services of the surviving non-official Europeans, who had so nobly devoted themselves to the restoration of British authority, were rewarded by grants of confiscated estates, and one of them, Mr. Legge, was appointed a deputy magistrate. Nor were the loyal natives, among whom may be mentioned Ali Bakhsh Khán and Asghar Ali, forgotten in the distribution of rewards. With the re-establishment of British authority after the mutiny ends this brief history of the Azamgarh district.

GAZETTEER
OF THE
NORTH-WESTERN PROVINCES.

AZAMGARH DISTRICT.

PART IV.
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Adri.—Village of parganah and tahsil Muhammadabad ; lies 16 and 28 miles east of the tahsil and district capitals, about 2 miles east of the Ghāzipur-Gorakhpur road. Latitude 25°-58'-15"; longitude 83°-39'-5". Population (1881) 2,248 (1,133 females); 1,160 Hindūs and 1,088 Musalmāns.

Ahraula.—Small village, the capital of Máhul parganah and tahsíl. It lies on the north bank of the river Tons, 21 miles west of Azamgarh. Latitude $26^{\circ}-10'-45''$; longitude $82^{\circ}-56'-30''$. Population (1881) 107. It contains a first-class police-station and a sub-post-office. A market is held here twice a week and an annual fair (Rám Lila) in Kuár (September-October).

Amla Bázár — Village of parganah Ghosí and tahsíl Sagrí; lies 22 miles north-east of Azamgarh on the Ghúzipur-Gorakhpur road, and 14 miles of the tahsíl town (Jánpur) by an unmetalled road. Latitude $26^{\circ}-10'-35''$; longitude $83^{\circ}-34'-20''$. Population (1881) 4,644 (2,253 females): all Hindus except 245 Muhammadans. The proprietors of the village are Kshatrian Bhúfahárs. The population is chiefly agricultural, but includes a number of sugar-refiners. A market is held here twice a week. The ruins of a mud fort, built by the ancestors of the Súrajpur bábús, still exist.

Atrait—Village of parganah Atrauliá and tahsíl Máhul; lies near the Chhotí Sarjú, about two miles off the Fyzabad road, 20 miles north-west of Azamgarh, and 14 miles north-east of the tahsíl town (Ahraulá). Latitude $26^{\circ}-17'-45''$; longitude $83^{\circ}-4'-35''$. Population (1881) 2,032 (968 females): 1,815 Hindus and 217 Musalmáns. A market is held here twice a week.

Atraulia.—Parganah in the north-west of the district; is bounded on the north-east and west by parganahs Cháudipur Birhar and Surharpur of the Fyzabad district, and on the south-east by parganah Kauria. To the north of the main part of Atraulia are two detached pieces of land belonging to it: similarly one outlying village (Deodih) belonging to the Surharpur parganah of the Fyzabad district is enclosed in Atrauliá. The total area in 1881 was 116.1 square miles, of which 71.1 were cultivated, 24.2 cultivable, and 20.8 barren. The area paying Government revenue or quit-rent was 116.0 square miles (71.0 cultivated, 24.2 cultivable, 20.8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 95,484; or, with local rates and cesses, Rs. 1,12,793. The amount of rent, including local cesses, paid by cultivators was Rs. 1,95,111. Population (1881) 96,026 (46,354 females). The physical features, &c., of the parganah will be described in the tahsíl article (see MÁHUL).

Atraulia.—Capital of the parganah of that name in tahsíl Máhul; lies 26 miles north-west of Azamgarh on the Fyzabad road. Latitude $26^{\circ}-20'-20''$; longitude $82^{\circ}-59'-40''$. Population (1881) 3,105, of whom 2,594 were Hindus and 511 Musalmáns. The town was settled by Bujháwan Sinh, a Palwár of Nariáon in this parganah, by whom the mud fort to the north of the town was built. Before the mutiny, mauza Atrauliá was purchased by Rája Jailál Kunbí,

who held a high position at the native court at Lucknow. A new fort was built by him, which, when the mutinies broke out, was held by his nephew, Beni Málio. This man was held to be, like his uncle, a rebel; and on the restoration of order his property was confiscated and the fort dismantled. A first-class police-station and an imperial post-office are the public buildings. The watch and ward of the town is provided for by taxation under Act XX. of 1856

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 189-11-3 from the preceding year, gave a total income of Rs. 782-7-3. The expenditure, which was on police (Rs. 288), public works (Rs. 55-13-4), and conveyance (Rs. 1-0), amounted to Rs. 523-13-4. The returns showed 570 houses, of which 266 were assessed with the tax, the incidence being Rs. 2-3-0 per house assessed, and Re. 0 3-0 per head of population.

Azamgarh.—The head-quarters tahsíl of the district; comprises the single

Boundaries, area, &c. parganah of Nizámabad, and is bounded as follows:—On the north by the Silani and Suksúí *nálas*, which separate it from parganah Sagri, and by parganahs Gopálpur and Kauria; on the east by parganahs Muhammadabad and Karyát-Mittu; on the south by parganah Bela-Daulatabad; and on the west by parganah Máhál. The total area in 1881 was 314·5 square miles, of which 190·6 were cultivated, 44·3 cultivable, and 79·6 barren. The area paying Government revenue or quit-rent was 312·8 square miles (189·3 cultivated, 44·3 cultivable, 79·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,93,602; or, with local rates and cesses, Rs. 3,47,154. The amount of rent, including local cesses, paid by cultivators was Rs. 6,06,686.

According to the census of 1881, the tahsíl contained 806 inhabited villages: of which 376 had less than 200 inhabitants; 273 between 200 and 500; 107 between 500 and 1,000; 41 between 1,000 and 2,000; and seven between 2,000 and 3,000. The two towns containing more than 5,000 inhabitants were Azamgarh (18,528) and Saráí Mir (5,233). The total population was 278,611 (137,125 females), giving a density of 885 to the square mile. Classified according to religion, there were 226,031 Hindus (110,520 females); 52,507 Musalmáns (26,631 females); and 73 Christians (34 females).

The tract comprised in the tahsíl and parganah may be roughly described as rectangular, and the whole forms the west centre of the district. It is nearly equally divided between the two main sections, north and south, into which, as shown in Part I., the district may be divided. The chief drainage of the tract is from north-west to south-east, the direction of the two main streams which traverse it, the Tons and Mangai.

About midway across the parganah the Tons is joined on its south bank by the Kunwar. In the space between the Kunwar, the Tons, and the Mangai, is a line of lagoons draining eastwards. The bed of the Mangai in the west and middle parts of the parganah is little below the level of the country, and in the rains it spreads out in some places into large swamps. The beds of the two other streams are much below the level of the country, and only overflow their banks during great floods. The settlement officer distinguished two circles of soils in the parganah: the northern or *bángar* circle, of which the soil is chiefly loam; and the southern or *kallar* circle, of which the soil is to a great extent clay, but in which considerable tracts of *úsar* plain are found. The boundary of the two circles may be taken at a line drawn across the parganah between the Mangai and the Tons. In the first of these circles nearly 90 per cent. of the cultivated land bears spring-crops, and in the second or *kallar* circle nearly 50 per cent. is rice land. The parganah was formerly sub-divided into 10 *tappas*, but during the recent settlement the two southern ones, Bela and Daulatabad, were separated from Nizámabad parganah and transferred to the Deogaon tahsil. This transfer having taken place after parganah Nizámabad had been assessed, the settlement statistics regarding the latter parganah include Bela Daulatabad.

The metalled roads from Jaunpur, Benares and Gházipur to Azamgarh traverse the southern part of the tahsil, and are continued in a single road from the point of junction of the two latter below Azamgarh to the northern boundary of the parganah. There are three second-class roads: one from Azamgarh to Fyzabad; a second, which branches off from the Azamgarh-Gházipur road to Muhammadabad and Mau; and a third, which leaves the Azamgarh-Jaunpur road between Ráni-ki-sarái and Sarsena and passes through Phariha, Sarái Mir and Jagdíspur to Phúlpur and Máhul. Five third-class roads radiate from Nizámabad.

The chief crops grown in the parganah are rice, spring crops, sugarcane, indigo, and garden-crops. The autumn crops (*śáwan*, *manrua*, *kodo*, *jodr*, &c.) are hardly taken into account by the people among rent-paying crops, and the land used for them is again used in the same year for spring-crops or sugarcane. As a rule, the land used for rice is not sown for other produce. Grain is not exported to any great extent. Sugarcane produce, after passing through the hands of manufacturers in the parganah, goes chiefly to Mirzapur and westwards. Indigo is manufactured for export by the better class of zamíndárs in their own little factories, as well as in the large European ones.

The proprietary population consists largely of: (1) Bhūīnhārs, who hold nearly the whole of tappas Kota and Guzāra, and some villages in other tappas; (2) Rājputs, who hold most of tappa Athaisi, much of Harbanspur, and villages elsewhere; (3) Zamīndārās or Rautārās, who hold a large part of tappa Dobaitha, a considerable part of tappas Nandāon, Daiyālpur, and Phariha; (4) Milkis and other Muhammadans, who have many estates in Nandāon and Phariha; and (5) Brahmaus, who own properties throughout the parganah. For the 10 tappas the average number of proprietors per village at the commencement of the recent settlement was nearly 29. The prevailing tenure is that known as imperfect *pattidāri*. There are some professedly *bhghaddm* estates, and a very few of the complex mahāls which prevail in parts of Deogaon and in Belhābāns.

When the recent settlement commenced, 40 per cent. of the whole cultivated area of the parganah (including tappas Bela and Daulatabad, was cultivated by proprietors, either as *str* or as tenants under other co-sharers. The non-proprietary agricultural population was about 83 per cent. of the agricultural population of the parganah. Among the cultivators about 13 per cent. were high-caste tenants, and the average holding per man among these was $4\frac{1}{2}$ acres; among low-caste tenants the average holding was $2\frac{1}{2}$ acres. The area held in occupancy right was 66 per cent. of the whole tenant-held land.

The fifth settlement of the parganah was begun in 1823 and completed in 1836. Mr. Thomason, who completed it, pointed out as the characteristics of the parganah: (1) the minute subdivision of the land, (2) the paucity of large landholders, and (3) the high value set on the proprietary right. He considered that the measures pursued by the officers of Government with reference to landed properties in this parganah from the commencement of our rule had been "replete with errors and defects sufficient to make a complete revolution in any mass of property however constituted; and especially so in one where the tenures were so minute as in Nizāmabad." The settlement under Regulation IX. of 1833 was an attempt to place the landed interests on a firm and defined footing. Mr. Reid prepared an elaborate statement to show the results of the working of Mr. Thomason's settlement; from this it appears that 92 per cent. of the zamīndārs at the commencement of the current settlement were those or heirs of those with whom the fifth settlement was made. Of the 8 per cent. of outsiders who had come in, less than half were money-lenders and Banias. Again, the money value of property in the parganah had increased. The Government

revenue fell on the cultivated area at nearly Rs. 2 per acre, but the declared average rent-rate was nearly Rs. 5. The average selling price of land was 27 times the Government demand and about 10 times the rental. The cultivated area of the parganah had increased 30 per cent. since the fifth settlement, while the average selling price had more than doubled. Other points not so satisfactory were these: (1) transfers had occurred of more than two-thirds of the villages of the parganah; (2) the old hereditary zamindárs held only 77 per cent. of the land, although they were 92 per cent. of the proprietary body; (3) transfers were much more numerous during the last ten or twelve years than in the previous years. Mr. Reid thought the last circumstance was due to the deficient harvests of those years. Capital in the parganah is held by few hands and not distributed among the people generally. The revenue reported for sanction by Mr. Thomason was Rs. 3,04,069. During the currency of the fifth settlement, however, rents had risen. The new assessment that Mr. Reid made, was based on the assumed rates which produced a rental of Rs. 8,45,402. These rates varied for the two circles (*kallar* and *bágar*), for the kinds of land distinguished as rice and *rabi*, and for the qualities of each of these kinds. The highest rate was Rs. 8-15-7 for first class *rabi*; and the lowest, Rs. 1-14-2 for unirrigated rice-land. The new demand, Rs. 4,06,843, taken, after certain deductions, at half the assumed rental, gave an enhancement of Rs. 99,060, at the rate of 32 per cent. on the previous demand.

Azamgarh—Capital town of the district; lies in latitude $26^{\circ}-33'-26''$ and longitude $83^{\circ}-13'-20''$. Its distance from Allahabad is 176 miles. The town and civil station are bounded on three sides (east, south, and west) by the serpentine windings of the Tons. The average width of the river from bank to bank is about 230 feet, but the banks are for the most part steep and the stream is ordinarily much below them. To the north-east a small stream called the Dhareru joins the Tons, so that the town is situated on a peninsula, the neck of which is to the north and north-west. The land on which the town is built may be described as a narrow strip sloping on the east and west towards the river, the distance across the town from river to river at its narrowest point being about two-thirds of a mile. The civil station lies to the south of the native town. The area of the latter is 1,375 acres and distributed among six villages. Before the present town was founded, part of its site was occupied by the hamlets of Ailwal and Phulwaria, of which the former is now a ward of the town, and the latter (originally a Saiyid village) was destroyed and the modern village of Suili built on its ruins. The town derives its

name from A'zam Khán, who founded it, about the year 1665 A.D., on land purchased or wrested from Bisen Rájputs of Ailwal.

The population, exclusive of the cantonments, was, in 1853, 10,445; in 1865, 14,543; in 1872, 15,980; and in 1877, 18,414. By the census of 1881 the total population was 18,528 (8,759 females), giving a density of 13 to the acre. The Hindus numbered 12,045 (5,545 females), Musalmáns 6,410 (3,180 female-), and Christians 73 (34 females). The number of inhabited houses was 3,453. The following is a statement of the occupations in the municipality followed by more than 40 males¹:—

(I) Persons employed by Government or Municipality, 495. (II) Hindu temple establishment, 89; (XII) domestic servants, 487; (XIII) brokers, 65; (XV) carters, 57; hackney carriage keepers and drivers, 71; palanquin keepers and bearers, 97; (XVII) messengers, 321; (XVIII) land-holders, 291; landholders' establishment, 48; cultivators and tenants, 536; gardeners, 67; agricultural labourers, 47; (XIX) horse-keepers and elephant drivers, 115; fishermen, 41; (XXV) carpenters, 44; bricklayers and masons, 47; (XXIX) weavers, 121; cloth merchants (*batikars*), 85; tailors, 121; shoe-makers and sellers, 86; washermen, 93; barbers, 78; (XXX) butchers, 54; corn and flour dealers, 163; confectioners (*halwai*), 121; green-grocers and fruiterers, 124; sugar manufacturers, 54; tobaccoists, 72; betel-leaf and nut sellers, 41; condiment dealers (*pansári*), 67; (XXXII) manufacturers and sellers of oil, 44; timber, wood, bamboo, and thatching grass sellers, 44; basket-makers, 49; grass-cutters and sellers, 46; (XXXIII) sweepers and scavengers, 46; earthenware manufacturers, 45; gold and silver smiths, 86; braziers and coppersmiths, 46; (XXXIV) general labourers, 555; writers (*muharrirs*), 120; (XXXV) beggars, 108.

There are 29 wards, and their names with the derivations (where they are of interest and not self-evident) are as follows:—(1) Mánt-barganj; (2) Ailwal; (3) Khatritola; (4) Kurmitola; (5) Gúrútolá; (6) Anantrám-ká-pura; (7) Kundígartola; (8) Dalsinhár, from Dalsinhár Sinh, a Rájput, councillor of A'zam Khán's; (9) Katrá Kolna; (10) Sadúbarti; (11) Fawáshatola; (12) Kalinganj (Colinganj), built by a former collector and named after his son; (13) Sitá Rám, named after Lála Sitá Rám, an employé of the Oudh Government; (14) Kila'; (15) Chakla; (16) Pahárpur, from Pahár Khán, an Afghán general in the employ of the local rájas; (17) Bázár Pánde, built by Jalgopál Pánde, the well-known tahsildár; (18) Badarká, from the custom-house existing here in the time of Oudh rule; (19) Bázh Bahádúr, from one of the Sidhári family; (20) Jalandharí, from Jalandharí Patháns in the employ of the rájas; (21) McChleryganj, named after Mr. McChlery, a former magistrate-collector of Azamgarh; (22) Pura Ghulámi; (23) A'safganj, built by a chakladár named A'saf; (24) Meria; (25) Pura Jodhi; (26) Arázi Bághát; (27) Raidopur, from Raido Sinh, a Bisen Rájput; (28) Kondar Azmatpur; and (29) Dharmu-ká-nála.

¹ The Roman numerals indicate the classes in the census returns.

The principal streets are the Jaunpur and Gházipur metalled roads, which run in parallel lines from south to north on the right and left of the city, and converge in muballa McChlery at the north-east extremity.

The public buildings are the dispensary, the church mission school and church, the police-station, and the distillery. The dispensary lies almost at the entrance of the town in muballa Colinganj on the south. It was built in 1860-61, mainly by public subscriptions, and has accommodation for 32 indoor patients. In 1881 the total number of persons relieved was 12,243. To the north of the charitable dispensary stands the church mission school, on the Jaunpur-Gorakhpur road, at the west end of muballa Ailwal. The school has a history. Mr. Henry Carre Tucker, a former collector, founded it in 1837, and placed it under a local committee. It was then taken over by Government, but later the church mission society accepted the charge and retained it until 1857, when the building was destroyed by the mutineers. The school was not again opened until January 13th, 1863. The new building cost Rs. 16,000, all of which, except Rs. 3,000, was raised by subscription. There is accommodation for 300 boys, but the present attendance is less than half that number. Government makes it a grant of Rs. 150 monthly. A church for native Christians in connection with the school was opened in 1860. The police-station is in the main street, about a mile to the north of the district offices, in muballa A'safganj. The distillery is a mud enclosure situated on the Fyzabad road, to the north of the city, in muballa Arázi Bághát. There is only one public sarái, called the Fath Khán sarái, originally built by Mr. Thomason, but there are several private ones.

The chief imports into the municipality, according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (1,54,537 maunds), refined sugar (2,109 maunds), unrefined sugar (12,817 maunds), *ghí* (979 maunds), other articles of food (Rs. 13,634), animals for slaughter (Rs. 11,800), oil and oilseeds (994 maunds), fuel (Rs. 15,360), building materials (Rs. 18,049), drugs and spices (Rs. 30,556), tobacco (Rs. 28,626), European and native cloth (Rs. 2,33,241), metals (Rs. 48,949), and country shoes (Rs. 20,647). The chief export is refined sugar, the manufacture of which and of cotton cloths are the only important local industries. There are no local newspapers, printing presses or societies.

The municipal committee consists of eighteen members, whereof six sit *ex officio* and the remainder by nomination and election of the rate-payers. The income of the municipality is derived chiefly from an octroi tax, which in 1881-82 fell at the rate of Rs. 1-3-5 per

head of population. The total income in 1881-82 was Rs. 34,519 (including a balance of Rs. 11,209 from the previous year). The total expenditure in the same year was Rs. 18,368, the chief items of which were collection (Rs. 1,793), police (Rs. 2,586), conservancy (Rs. 3,837), and miscellaneous (Rs. 7,426).

The only antiquities in the town are a dilapidated fort (the one founded by A'zam Khán) and a temple to Gauri Shankar in Antiquities and local history. muhalla Asafganj, said to have been built about 1760 by a family-priest of the local rajas. The Sanskrit inscription on a stone sugar-cane press has been mentioned in the district notice. The history of the Azamgarh rajas has been told in the district notice. The only events in the recent history of the town that claim mention are the successive floods that have threatened to overwhelm it. These occurred in 1838 and 1871, not reckoning older ones of which the traditions only remain. The flood of 1871 rose $2\frac{1}{2}$ feet higher than that of 1838, and the date remembered as that of full flood is the 16th of September. About a sixth part of the town was injured in 1871, and the loss estimated at Rs. 42,500.

The civil station lies to the south of the native town, the jail between them. Civil station. The principal public buildings are the civil courts, the offices of the magistrate and collector, the church and the police-lines. The public gardens are between the collector's office and the jail. The dák bungalow lies between the civil and district courts. 'The head-quarters' tahsil building stands on the north of the police-lines and east of the collector's office. Residences for Europeans are reported to be few.

Azmatgarh.—Village of parganah and tahsil Sagri; lies near the metalled road from Azamgarh to Gorakhpur, two miles east of the tahsili town and 14 miles north-east of Azamgarh. Latitude $26^{\circ}9'-20''$; longitude $83^{\circ}34'-40''$. Population (1881) 3,361, consisting of 2,658 Hindus and 703 Musalmáns. The village is owned by a numerous coparcenary body, 82 in number. Adjoining the village is the great Salona or Azimatgarh tál, which receives the surface water of the surrounding country and becomes a considerable lake during the rains. Objects of interest are the ruins of an old fort, that of the founder A'zmat, a Sikh *sangat*, and a large tank recently excavated by the Mal bankers who reside here.

Barágáon.—Village of parganah Ghosi and tahsil Sagri; lies 24 miles east of the civil station on the Gházipur-Gorakhpur road, and is 14 miles from the tahsili head-quarters by an unmetalled road. Latitude $26^{\circ}7'-40''$; longitude $83^{\circ}35'-35''$. Population (1881) 2,434 (1,271 females), of whom 1,361 were Hindus and 1,073 Musalmáns. The village is said to contain upwards of one hundred looms. Markets are held twice a week.

Barahatī Jagdīspur (or JAHĀNĀGANJ).—Village in pargana Chirīākot and tahsīl Muhammadabad; lies on the Azamgarh-Ghāzipur road, 10 miles from the civil station and 8 miles from the tahsīl capital. Latitude $25^{\circ}57'-25''$; longitude $83^{\circ}19'-15''$. Population (1881) 2,324 (1,127 females), of whom 1,433 were Hindus and 891 Musalmāns. It contains a first-class police-station, a sub-post-office, and an encamping-ground. The zamīdārs are Bhūtibārs.

Bardāh.—Village of pargana and tahsīl Deogāon; lies 28 miles south-west of Azamgarh on the Jannpur-Azamgarh road and 10 miles west of Deogāon. Latitude $25^{\circ}49'-25''$; longitude $82^{\circ}53'-50''$. Population (1881) 950 (442 females); 884 Hindus and 66 Musalmāns. There is a first-class police-station and a sub post-office.

Bela Daulatabad.—Northern pargana of the Deogāon tahsīl: is bounded on the north by pargana Nizāmabad; on the east by Karyāt Mittu and Belhābāns; on the south by Deogāon; and on the west by Māhul. The total area in 1881 was 127·7 square miles, of which 70·9 were cultivated, 14·4 cultivable, and 42·4 barren; the whole paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,13,242; or, with local rates and cesses, Rs. 1,33,697. The amount of rent, including local cesses, paid by cultivators was Rs. 2,19,233. Population (1881) 84,219 (41,345 females). The physical features, &c., of the pargana will be described in the tahsīl article. (See DEOGAON.)

Belhābāns—Eastern pargana of the Deogāon tahsīl: is bounded on the north and north-east by parganas Karyāt Mittu and Chirīākot; on the south-east and south by Shādīabad and Bahariabad of the Ghāzipur district; on the west by Deogāon and Bela Daulatabad. The total area in 1881 was 61·4 square miles, of which 35·3 were cultivated, 8·7 cultivable, and 17·4 barren; the whole paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 45,087; or, with local rates and cesses, Rs. 53,212. The amount of rent, including local cesses, paid by cultivators was Rs. 99,550. Population (1881) 39,884 (19,224 females). The physical features, &c., of the pargana will be described in the tahsīl article. (See DEOGAON.)

Bhagatpur.—Village of pargana and tahsīl Sagri; lies 10 miles from the civil station and 9 miles from the tahsīl capital. Latitude $26^{\circ}12'-30''$; longitude $83^{\circ}16'-10''$. Population (1881) 1,163 (578 females), comprising 1,011 Hindus and 152 Musalmāns. It is also known as Chhotī Bahraich, and

Saiyid Sálár Mas'úd Gházi is said to have rested here. An annual festival in his honor, held in Jeth (May-June), is largely attended by all classes.

Biliriaganj.—Village of parganah and tahsil Sagri; lies 14 miles north of Azamgarh, with which it is connected by an unmetalled road, and about 8 miles west of the tahsil town (Jianpur). Latitude $26^{\circ}-12'-37''$; longitude $83^{\circ}-16'-23.13''$. Population (1881) 2,016 (1,025 females), comprising 958 Hindus and 1,058 Musalmáns. Markets are held twice a week. Sugar and cotton cloth are the local industries.

Chándpatí—Village in parganah and tahsil Sagri; lies 20 miles from Azamgarh and 9 miles from Jianpur, the tahsil capital. Latitude $26^{\circ}-16'-15''$; longitude $83^{\circ}-18'-50''$. The Chhoti Sarja encircles it on the south, east and north. Population (1881) 2,126 (1,072 females); 1,244 Hindus and 882 Musalmáns. Markets are held twice a week.

Chiriákot.—Parganah of the Muhammadabad tahsil: is bounded on the north by parganah Muhammadabad, from which it is separated by the Bhainsahi nadí; on the east by Gházipur; on the south by parganah Ballábáns, from which it is separated by the Mangai river; and on the west by parganah Karyát Mittu. The total area in 1881 was 74.1 square miles, of which 42.3 were cultivated, 13.6 cultivable, and 18.2 barren. The area paying Government revenue or quit-rent was 72.1 square miles (41.0 cultivated, 13.4 cultivable, 17.7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs 59,994; or, with local rates and cesses, Rs 71,132. The amount of rent, including local cesses, paid by cultivators was Rs. 1,24,362. Population (1881) 50,557 (24,699 females). The physical features, &c., of the parganah will be described in the tahsil article. (See MUHAMMADABAD.)

Chiriákot.—Capital of the parganah of the same name, on the Azamgarh-Gházipur road, 16 miles from the civil station and 10 from Muhammadabad. Latitude $25^{\circ}-52'-40''$; longitude $83^{\circ}-22'-49''$. Population (1881) 3,414 (1,690 females): 1,986 Hindus and 1,428 Musalmáns. There are two or three traditions accounting for the name of the place. One connects it with the Cherús; another with a Hindu chief whose name was Chiría. The place is probably one of some antiquity. At one time it seems to have received the name of Mubárákpur, but this has long since dropped out of use. The Abbási Shekhs are the chief inhabitants and belong to an old and well-known family. Kázi Mubárák Abbási of Chiriákot, who is said to have been the son of Makhdum Shekh Ismáíl, the reputed founder of the family, is mentioned in the *Makhtábát* of Saiyad Ashraf Jahángír; and fifteen generations are counted back to Shekh Ismáíl, who is

said to have taken the place from the Hindus in the time of the Sharki kings. Under the Moghals Chiriákot was the headquarters of the parganah officers and a kázi. On the outskirts of the town is the large mausoleum of Hátin Khán, who seems to have been a Shekh of Chiriákot, and to have held office and acquired wealth at the imperial court during the earlier part of last century. But he has left no immediate descendants, and none of the people of the place can give a complete account of him. The town contains a first-class police-station, a sub-post-office, and an encamping-ground. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 515-1-2 from the preceding year, gave a total income of Rs. 905-1-5. The expenditure, which was on police (Rs. 268), public works (Rs. 167-1-0), and conservancy (Rs. 72), amounted to Rs. 527-1-0. The returns showed 590 houses, of which 248 were assessed with the tax, the incidence being Rs. 1-15-0 per house assessed and Rs. 0-2-3 per head of population.

Deogaon—Southern tahsil of the district, comprising the three parganahs, Boundaries, area, Deogáon, Bela Daulatabad, and Belhábans: is bounded on &c. the north by parganah Nizámabad; on the east by Karyát Mittu and Chiriákot of tahsil Muhammadabad; on the south by parganahs Shádiabad, Bahariabad, Sayyidpur-Bhítari, and Kháupur of the Gházipur district, and parganahs Chandwák, Pisára, and Saremu of Jaunpur district; and on the west by parganah Mábul. The total area in 1881 was 388.7 square miles, of which 220.1 were cultivated, 42.9 cultivable, and 125.7 barren. The area paying Government revenue or quit-rent was 388.3 square miles (219.7 cultivated, 42.9 cultivable, 125.7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,84,017; or, with local rates and cesses, Rs. 3,35,277. The amount of rent, including local cesses, paid by cultivators was Rs. 5,83,953.

According to the census of 1881, the tahsil contained 696 inhabited vil-
 Population. lages: of which 336 had less than 200 inhabitants; 206 between 200 and 500; 107 between 500 and 1,000; 43 between 1,000 and 2,000; three between 2,000 and 3,000, and one (Mehnagar) had between 3,000 and 5,000. The total population was 239,425 (116,632 females), giving a density of 616 to the square mile. Classified according to religion, there were 223,048 Hindus (108,286 females) and 16,377 Musalmáns (8,346 females).

The tahsil is of very irregular shape. The area included in it belongs
 Physical fea. to the southern main section of the district and partakes
 tures. of the character of the *bángar*, or uplying part of the

Gangetic plain. The chief drainage lines flow from north-west to south-east. The country is a series of narrow parallel strips divided from each other by lines of swamps which have their outlets in *ndlas*, or deep-cut channels: the latter are known as the Mangai, Loni, Besu, Dona, Udantí, and Gángi. These contain a running stream only in the rainy season. The swamps during that season spread over considerable areas, and so much of the land as comes within their influence without being entirely submerged is sown with rice. Here and there are considerable tracts of *úsar* and *kankar* lands. The hamlets have been built on those fertile places that are least liable to inundation, and the typical Deogaon village consists of a hamlet with a low-caste quarter attached, surrounded by a tract of raised land, called in a general way the *per* or *rabi* land, and beyond this is the low-lying rice land, called its *pálo*, *kidari*, or *dhandó* land. The division of the land into rice and *rabi* land is connected, not with the natural character of the earth, but with the position of the land and crops that can be reared upon it. Classified according to their natural character the soils are *matiyár*, *kabsa*, and *bíjar*. The two former have been described in Part I. (*supra*, p. 13). The last is a stiff clay soil, lying low, containing small *kankar* gravel, and often affected with *úsar*; *karail* or black clay and *balsundar* are also found.

The Azamgarh-Jaunpur and Azamgarh-Benares roads are the only metalled ones in the tahsíl. A third-class road runs the whole length of the southern boundary from near the point where the Jaunpur road enters the district to the boundary of parganah Belhábháns and thence to Chiriákot. Near the boundary of parganah Belhábháns with parganah Muhammadabad a branch road runs south-west towards Bahariabad. The fourth-class road from Mehnagar to Sháhgarh is the only other road at present in the tahsíl. The greater portion of the tahsíl is, therefore, unprovided with means of communication.

The area under spring-crops was found by Mr. Reid to be 31,878 acres, and under rice 26,640. Under groves were 998 acres. The tahsíl contains no towns and cannot be said to have any trade.

The majority of the proprietors are poor, the average share per actual sharer being in Deogaon parganah 6 acres 1 rood 31 poles, and 8·97 acres in Belhábháns. In 8 out of 9 of the tappings of Deogaon the villages are held by proprietary communities, except one taluka of 13 villages, assessed at Rs. 2,300, in which there are only 7 sharers, and 13 separate villages, of which the proprietors do not number more than three

persons and are mostly non-resident. The tappas are mainly held as follows; Barda and Sháhpur by Bháínhárs; Shah-Salempur by Bisen Rájputs; Khurson by Hardwás Rájputs; Saifabad by Gautamia Rájputs; and Chaurí and Kúba by Bais Rájputs, of whom the Bais of Kúba are reputed of very high caste. Tappa Haveli is held by Muhammadans, Káyaths, Zamíndárs, and small Rájput communities of various clans. The proprietary population is described as temperate in habits and prone to settle their affairs among themselves. Parganah Belhábáns is nearly altogether held by Rájputs; taraf Utraha, by Bais of good caste, who are known as the descendants of Deonáth Rái; taraf Dakhiuha, by other Bais of inferior caste, who are known as the descendants of Merukh Rái. In the former of these tarafs minute and disjointed distribution of the land has produced great complexity in the tenures. One result of this has been to render it impossible for outsiders to get a footing in the villages. In tappas Bela and Daulatabad, Rájputs hold a considerable area, and so do the Bháínhárs in Bela.

In parganah Deogaon 64·66 of the area was cultivated by proprietors at the commencement of the last settlement. The average
 Tenants. holding of the cultivators was 2 acres 1 rood 32 poles. In Belhábáns parganah the average size of the holdings of resident tenants was $2\frac{1}{2}$ acres.

The fifth settlement of the Deogaon parganah was made by Mr. Thomason in 1836, and, excluding the permanently-settled villages, the revenue demand was Rs. 1,02,245. Mr. Reid remarks that Mr. Thomason's name is held in grateful remembrance by the people of the parganah, and that as regards government his settlement had worked well. Auction sales were exceedingly few; and mortgages and private sales, though frequent, were effected at good prices. The demand of the current settlement was fixed at Rs. 1,09,250, being Rs. 7,025, or 7 per cent. only, in excess of the previous demand. The reasons for the comparatively light assessment have been noticed in the district fiscal history.

Bela Daulatabad was constituted a separate parganah after the completion of the current settlement, and as it was settled as
 in Bela Dáulat- part of Nizámabad, its fiscal history will be found in the
 abad, notice of that parganah. (See AZAMGARH TRANS.)

The first settlement of parganah Belhábáns in 1210 fasli (1802-3 A.D.) gave a demand of Rs. 42,346. Three years later (1213
 and in Belhábáns, fasli) it had fallen to Rs. 34,862, and it was not greatly enhanced until the settlement by Mr. Montgomery made in 1242 fasli (1834-

85 A.D.), when it became Rs. 39,937. This last assessment was made on the parganah as a whole, not village by village; and after it had been declared and accepted, the village *jamas* were fixed by multiplying the recorded cultivated area of each village by the average revenue-rate of the parganah. No information is given as to the estimated assets of the parganah and the proportion taken for Government; nor is anything said about rent-rates, actual or average. The revenue demand thus fixed was collected without permanent balance. For the current settlement a much more elaborate process was adopted. The soils were classified; the fair average rent of each kind and class of soil was ascertained; and the rent-rates thus obtained were applied to the assessable area, and half the assumed rental, after certain deductions, was taken as the measure of the Government demand. Thus assessed it became Rs. 45,087, or 13 per cent. more than the previous demand.

Deogaon.—Southernmost parganah of the district: is bounded on the north by parganah Bela Daulatabad; on the north-east for about a mile by parganah Belhábáns; on the east by Gházipur; on the south by Gházipur and Jaunpur; and on the west by parganah Máhul. The total area in 1881 was 199·6 square miles, of which 113·9 were cultivated, 19·8 cultivable, and 65·9 barren. The area paying Government revenue or quit-rent was 199·2 square miles (113·5 cultivated, 19·8 cultivable, 65·9 barren). The amount of payment, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,25,688; or, with local rates and cesses, Rs. 1,48,368. The amount of rent, including local cesses, paid by cultivators was Rs. 2,65,120. Population (1881) 115,322 (56,063 females). The physical features, &c., have been described in the tahsil article above.

Deogaon.—Capital of the parganah and tahsil just mentioned; lies 28 miles from Azamgarh on the metalled road to Benares, and nine miles from the left bank of the Gúmti. Latitude 25°-45'-50"; longitude 83°-1'-15". Population (1881) 3,073 (1,536 females): 2,128 Hindus and 950 Musalmáns. The place is an old one, though there are no remains about it to attest the fact. The legend respecting its name is that when Saiyid Muhammad Baghdádi took possession of it after driving out a demon, he so far had mercy upon the latter that the name of the place was allowed to bear testimony to the demon's prior occupation of it. As far as is known, no historical interest attaches to the place. Under the native governments a kázi and other parganah officers were stationed in it. Among the chief inhabitants of the place are the Husaini Saiyids and Hanafi Shekhs. The former are the descendants of Muhammad Baghdádi, and have without doubt been long settled in it. Members of the

family sometimes held the office of kázi. The whole house is now Shia, having abandoned the tenets of the Sunni sect in the time of the Nawáb Ásaf-ud-daula. The Shekhs are also Shias, but have not apparently been so long resident here as the Saiyids. Markets are held twice a week, but are eclipsed by those held at Lálganj, about four miles to the north of Deogaon. Deogaon contains a first-class police station, a sub-post-office, and an encamping-ground.

Dharwára.—Village of parganah Chiriákot and tahsíl Muhammadabad; lies 12 miles from the tahsíl capital and 11 miles from the civil station. Latitude $25^{\circ}-55'-35''$; longitude $83^{\circ}-17'-10''$. Population (1881) 2,154 (1,037 females); 2,118 Hindus and 36 Musalmáns. A swamp bounds it on the north, east, and south. The proprietors are a large body of Gautam Rájpúts, numbering about 250, and are partly resident in the village.

Dídárganj.—Village of parganah and tahsíl Mábul; lies 16 miles south of tahsíl capital (Ahraula) on an unmetalled road, and 28 miles west-south-west of the civil station. Latitude $26^{\circ}-0'-10''$; longitude $82^{\circ}-48'-50''$. Population (1881) 712 (318 females); 666 Hindus and 46 Musalmáns. It contains a first-class police-station and a sub-post-office.

Dohrí or Dohríghát.—Town of parganah Ghosi and tahsíl Sagri; is situated on the right bank of the Gogra, on the Gházipur-Gorakhpur road, $26\frac{1}{2}$ miles from Azamgarh. Latitude $26^{\circ}-16'-30''$; longitude $83^{\circ}-34'-20''$. Population (1881) 3,684 (1,789 females); 3,141 Hindus and 493 Musalmáns, mostly traders and boatmen. The present town is said to have been settled by Jahán Khán, a rája of Azamgarh, and is probably not more than a hundred and twenty years old. He is said to have thrown an embankment round the place, and another outside it was added in the time of Nawáb Ásaf-ud-daula. Trade in grain, sugar, timber, and other commodities was carried on; and from its position at a narrow crossing of the Gogra, Dohríghát was a convenient station for the collection of transit duties, which continued to be collected there until the cession. Wazír Alí Khán is said to have sought a temporary refuge here in the house of a weaver named Bandhu in 1799, when flying from Benares towards Gorakhpur after the massacre at Benares. His successor, Sa'adat Alí Khán, is said to have inflicted a heavy fine on Bandhu. A large mosque exists which bears some testimony to the former prosperity of the place.

The trade in timber is said to have much fallen off; but the grain market is one of the largest and most important in the district, and there is a good deal of business done in salt, tobacco, gunny bags, molasses, and other articles. The grain market is chiefly supplied from the trans-Gogra districts of these provinces and Oudh. The produce which passes through it, exclusive of what

is distributed in bullock, pony, and head loads throughout the neighbouring country, is carried on the one side to and beyond Azamgarh, and on the other towards Kopáganj, Mau, and Gházipur. Between Nainjor in parganah Sagri on the west, and Bilthará in parganah Sikandarpur on the east, an interval of about forty miles, Dohri is the only riverside market on this side of the Gogra. From Dohri there are special facilities in metalled roads for the transport of produce; and more carriage is to be procured there than at any other single place in the district, except perhaps Azamgarh. Messrs. Burn and Co. have established an agency here as a carrying company. At no very distant time it may be expected that the Gogra will be here bridged for the projected railway between Gorakhpur and Azamgarh.

The town contains a second-class police-station, a sub-post-office, and an encamping-ground. A fair is held in Kártik. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 84-6-9 from the preceding year, gave a total income of Rs. 514-1-9. The expenditure, which was on police (Rs. 191-8-0), public works (Rs. 40), and conservancy (Rs. 108), amounted to Rs. 339-8-0. The returns showed 548 houses, of which 89 were assessed with the tax, the incidence being Rs. 4-13-3 per house assessed and Re. 0-1-10 per head of population.

Dubáří.—Town in parganah Nathúpur and tahsíl Sagri; lies four miles south of the Gogra, 26 miles east of the tahsíl head-quarters, and 36 miles north-east of the civil station. Latitude $26^{\circ}11'30''$; longitude $83^{\circ}46'25''$. The population in 1865 was 4,854, and in 1872, 5,103. By the census of 1881 the area was 127 acres, with a total population of 7,502 (3,759 females), giving a density of 59 to the acre. The Hindus numbered 6,984 (3,504 females) and the Musalmáns 518 (255 females). The number of inhabited houses was 1,244. Though the population includes people of several occupations, it is mostly agricultural. Markets are held twice a week. The village originally belonged to the Chandel Rájpúts, who now hold one-sixth. The remainder was confiscated for their misconduct in the disturbances of 1857-58, and conferred on Mr. Venables, whose heirs, now resident in England, still retain it.

Fatehpur.—Village of parganah and tahsíl Muhammadabad; lies on the unmetalled road from Mau to Chiriákot, 12 miles south of the tahsíl town and 18 from the civil station. Latitude $26^{\circ}3'15''$; longitude $83^{\circ}33'0''$. Population (1881) 2,063 (995 females): 1,949 Hindus and 114 Musalmáns, chiefly agriculturists. It is the main village of a large estate held by Singhel Rájpúts, most of whom are resident in this village.

Gambhīrpur.—Village of parganah Nizámabad in the head-quarters tahsíl; lies 14 miles south-west of Azamgarh on the metalled road to Jaunpur.

Latitude $25^{\circ}56'-55''$; longitude $83^{\circ}13'-35''$. Population (1881) 1,319 (640 females); 1,154 Hindus and 165 Musalmáns. There are a first-class police station and a sub-post-office in the village.

Ghosi.—Parganah of tahsil Sagri: is bounded on the north by the Gogra, which separates it from Gorakhpur, on the east by parganah Nathúpur and parganah Sikandarpur of the Ballia district; on the south by parganah Muhammadabad; and on the west by parganah Sagri. The total area in 1881 was 165·8 square miles, of which 103·4 were cultivated, 27·9 cultivable, and 34·5 barren. The area paying Government revenue or quit-rent was 165·7 square miles (103·3 cultivated, 27·9 cultivable, 34·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,36,254; or, with local rates and cesses, Rs. 1,60,914. The amount of rent, including local cesses, paid by cultivators was Rs. 2,82,794. Population (1881) 125,885 (62,092 females). The physical features, &c., of the parganah will be described in the tahsil article. (See SAGRI.)

Ghosi.—Capital of the parganah of the same name in tahsil Sagri; on the Ghúzipur-Gorakhpur road, 24 miles east of Azamgarh and 13 miles from the tahsil head-quarters (Jianpur). Latitude $26^{\circ}6'-5''$; longitude $83^{\circ}34'-35''$. The population in 1872 was about 4,050, and in 1881, 5,029 (2,550 females), comprising 3,161 Hindus and 1,868 Musalmáns. The houses in the latter year were 761. The population is mainly agricultural. Markets are held twice a week. There are about sixty looms in Ghosi itself, and a good deal of weaving is carried on in villages in its immediate neighbourhood. It contains a first-class police-station and a sub-post-office. It is a straggling place, and three different sets of Muhammadan proprietors hold the villages over which it is distributed. They are the Bais, Usmáni Shekhs, and Maliks mentioned in the district notice. Ghosi is doubtless an old place, and was probably once much larger than it is now. The weavers and thread-spinners of Mau, who have been settled there at least three hundred years, are said to have migrated to it from Ghosi. None of the architectural remains are of any importance or great age, but the well-preserved ruins of a large mud fort give interest to the place. No certain tradition has come down regarding the fort, and none of those now living in or near Ghosi connect themselves with its constructors. A *kázi* and parganah officers had their head-quarters in the town under native rule, and till within the last twelve or fourteen years there was a Government tahsil establishment here.

Gonthá.—Village of parganah Ghosí and tahsíl Sagrí; lies at the distance of 2 miles from the Gogra on the Gházipur-Gorakhpur road, 26 miles north-east of the civil station, and 12 miles from the tahsíl head-quarters (Jánpur). Latitude $26^{\circ}-14'-0''$; longitude $83^{\circ}-34'-30''$. Population (1881) 4,034 (1,989 females): 3,765 Hindus and 269 Musalmáns. The proprietors are the Kurhanián Bhúinhárs of Súrajpur, and the sharers exceed 300 in number.

Gopálpur.—Westernmost parganah of tahsíl Sagrí: is bounded on the north by the river Gogra, which separates it from Gorakhpur; on the south-east by parganah Sagrí; and on the west by parganah Kauria and parganah Chándipur Birhar of the Fyzabad district. The total area in 1881 was 64.9 square miles, of which 37.1 were cultivated, 13.5 cultivable, and 14.3 barren. The area paying Government revenue or quit-rent was 64.8 square miles (37.0 cultivated, 13.5 cultivable, 14.3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 43,221; or, with local rates and cesses, Rs. 51,079. The amount of rent, including local cesses, paid by cultivators, was Rs. 92,854. Population (1881) 49,844 (24,652 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See SAGRÍ.)

Itaura Chaubepur.—Village of parganah and tahsíl Muhammadabad; lies 6 miles north of the tahsíl head-quarters, and 16 miles east of the district capital. Latitude $26^{\circ}-5'-40''$; longitude $83^{\circ}-28'-55''$. Population (1881) 2,022 (959 females): 1,648 Hindus and 374 Musalmáns. Its present owners are partly Udmatia Rájputs and partly (by purchase) the Mals of Azamgarh. The village owes its name to the Chaube Brahmans who were its original proprietors, but now reside here as tenants.

Jagdísipur.—Village of parganah Nizámabad in the head-quarters tahsíl; lies on the Rání-kí-sarái to Powni road, 20 miles west of the district capital. Latitude $26^{\circ}-4'-25''$; longitude $82^{\circ}-56'-20''$. Population (1881) 2,806 (1,390 females): 2,029 Hindus and 777 Musalmáns. The village is divided into six hamlets, Chhitai, Harjú, Bhogá, Deú, Pánde, and Chhitán. These owe their origin to the sub-division of the village area among the different communities who hold it, the chief of whom are Ahírs. The residents are mostly agricultural, but include many Juláhás; the number of looms worked by the latter in 1877 was 91.

Jahánáganj.—Main hamlet of village Barahtir Jagdísipur in parganah Ohiriákot and tahsíl Muhammadabad, and enumerated with it at the census. It is separately noticed as there is a second-class police-station named after it.

Jamálpur.—Village of parganah Gopálpur and tahsíl Sagrí; lies on the Chhoti Sarju, 14 miles north of Azamgarh and 12 miles north-west of the tahsíl head-quarters (Jíanpur) by an unmetalled road. Latitude $26^{\circ}-13'-25''$; longitude $83^{\circ}-12'-35''$. Population (1881) 2,180 (1,068 females): 1,653 Hindus and 527 Musalmáns.

Jíanpur.—Small town and head-quarters of parganah and tahsíl Sagrí; lies 12 miles north-east of Azamgarh. Latitude $26^{\circ}-9'-30''$; longitude $83^{\circ}-22'-50''$. Population (1881) 2,173, of whom 1,375 were Hindus and 798 Musalmáns. A number of the latter are fowlers, who have in recent years been earning a considerable livelihood from supplying the feathers of water-fowl to firms in Calcutta. It has a first-class police-station, a sub-post-office, and a tahsíl school.

Juláhapur.—Village of parganah and tahsíl Sagrí; lies 6 miles from Azamgarh and 11 from the tahsíl capital. The Silani, a rivulet, passes under it. Latitude $26^{\circ}-7'-45''$; longitude $83^{\circ}-10'-45''$. Population (1881) 2,845, comprising 2,276 Hindus and 569 Musalmáns.

Karyát Mittu.—Parganah of the Muhammadabad tahsíl: is bounded on the north by parganah Muhammadabad, from which it is separated by the Bhainsahi nadi; on the east by parganah Chiriákot; on the south by parganah Belhábáns, from which it is separated by the Mangai river; and on the west by parganahs Bela Daulatabad and Nizámabad. The total area in 1881 was 23·0 square miles, of which 12·3 were cultivated, 2·2 cultivable, and 8·5 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including where such exists, water-advantage, but not water-rates), was Rs. 17,389; or, with local rates and cesses, Rs. 20,462. The amount of rent, including local cesses, paid by cultivators was Rs. 34,362. Population (1881) 13,075 (6,365 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See MUHAMMADABAD.)

Kauriá—Parganah of the Máhul tahsíl: is bounded on the north by Fyzabad; on the east by parganahs Gopálpur and Nizámabad; on the south by parganah Nizámabad and the river Tons, and on the north-west by parganah Atraulia. The total area in 1881 was 60·2 square miles, of which 37·0 were cultivated, 9·6 cultivable, and 13·6 barren. The area paying Government revenue or quit-rent was 60·1 square miles (36·9 cultivated, 9·6 cultivable, 13·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 47,548; or, with local rates and cesses, Rs. 56,229. The amount of

rent, including local cesses, paid by cultivators was Rs 1,01,827. Population (1881) 48,422 (23,888 females). The physical features, &c., of the parganah are described in the tahsil article. (See MAHUL.)

Kendrápur.—Village of parganah and tahsil Sagri; lies about 8 miles north-west of the civil station on the Azamgarh-Fyzabad road, and 18 miles west of Jhanpur. Latitude $26^{\circ}-8'-45''$, longitude $83^{\circ}-11'-0''$. Population (1881) 948 (488 females): 847 Hindus and 101 Musalmáns. It contains a second-class police-station and a sub-post-office.

Koelsá.—Village of parganah Kauriá and tahsil Mábul; lies 16 miles north-west of Azamgarh on the Fyzabad road, and 10 miles from Ahraulá (the tahsil head-quarters) by an unmetalled road. Latitude $26^{\circ}-15'-55''$; longitude $83^{\circ}-3'-10''$. Population (1881) 321. It was the seat of a tahsil establishment till the mutiny (see district notice 'History'). There are still some sugar refineries, and markots are held here twice a week. Burlámpur, which is contiguous to Koelsá, contains the police outpost, but the sub-post-office is on the lands of Koelsá.

Kopáganj.—Village in parganah and tahsil Muhammadabad; 14 miles east of the tahsil head-quarters and 25 miles in the same direction from Azamgarh. Latitude $26^{\circ}-0'-40''$; longitude $83^{\circ}-36'-35''$. The population in 1872 was 6,633. By the census of 1881 the area was 147 acres, with a total population of 6,301 (3,276 females), giving a density of 42 to the acre. The Hindus numbered 3,616, (1,882 females) and Musalmáns 2,685 (1,394 females). Kopá is an old name belonging to a village that was afterwards included in the recent settlement under the name of Paráná Kopá. The present town owes its existence to Irádat Khán, a rája of Azamgarh, who founded it about 1745 A.D., and named it Irádatganj, but the name has since been changed. The founder settled in it weavers, most of whom he brought from Mau, and merchants, chiefly Agarwáls, whom he induced to emigrate from various places. A strong mud fort was thrown up, which became a favourite residence of the rájas, and to the ruins of which the present representative of the family still clings. The town was partly encircled with a high embankment. Thus fostered it flourished into local importance. A Hindu inscription on a stone that is built in over the doorway of a small Hindu temple gives the date 1529 *Sambat* (1472 A.D.) Cotton cloths are still made in Kopáganj, and there is some trade in cloth, sugar, and grains; but it is not extensive, nor is the place now one of any note. Markets are held three times a week. It contains a police outpost and a sub-post-office. The watch and ward of the town is provided for by taxation under Act XX, of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs 42-8-8 from the preceding year, gave a total income of Rs. 1,077-1-11. The expenditure, which was on police (Rs. 510), public works (Rs. 54-2-9), and conservancy (Rs. 216), amounted to Rs. 810-2-9. The returns showed 1,093 houses, of which 287 were assessed with the tax, the incidence being Rs. 2-10-8 per house assessed and Rs. 0-2-7 per head of population.

Kurthi Jafarpur.—Village of parganah and tahsíl Muhammádbad; lies on the river Tons, 8 and 21 miles east of the tahsíl and district capitals respectively, and about two miles north of the Muhammádbad-Man, and one mile south of the Walidpur-Kopáganj, unmetalled roads. Latitude $26^{\circ}-0'-35''$; longitude $83^{\circ}-32'-25''$. Population (1881) 2,358 (1,156 females): 1,478 Hindus and 880 Musalmáns. It is a prosperous village, owned by a body of Udmatiá Rájputs, and contains many looms and sugar-refineries. Markets are held twice a week.

Lakhnaur.—Village (permanently settled) of parganah Nathúpur and tahsíl Sagrí; lies 28 and 38 miles east of the tahsíl and district capitals respectively. Latitude $26^{\circ}-7'-20''$; longitude $83^{\circ}-47'-15''$. Population (1881) 3,858, of whom 3,686 were Hindus and 172 Musalmáns. It is owned by Mal and Misr communities.

Lálganj—Village of parganah and tahsíl Deogaon; lies 4 miles north of the tahsíl head-quarters on the Azamgarh-Benares road, and 22 miles from the civil station. Latitude $25^{\circ}-48'-40''$; longitude $83^{\circ}-2'-30''$. Population (1881) 2,661 (1,332 females): 340 Hindus and 2,321 Musalmáns. The place is probably of old standing. It formerly belonged to Jaunpur district, and has been included in parganah Deogaon only since 1836. Lálganj, which is now the main hamlet, is of comparatively recent date, having been founded somewhat more than a hundred years ago by Lál Khán, Bilúch, a resident of Jaunpur, who was related to certain Muhammadans who held Kathghar, in which Lálganj was included, in *jáglr*. The families of these persons, including Lál Khán, seem to have long lost connection with Kathghar Lálganj, which is now held by the rája of Jaunpur. Markets are held twice a week, and are the best attended in the parganah.

Lauhán.—Village of parganah and tahsíl Deogaon on the Udanti nala; lies 5 miles east of the tahsíl town and 24 miles south of the civil station. Latitude $25^{\circ}-45'-40''$; longitude $83^{\circ}-6'-45''$. Population (1881) 2,429 (1,204 females): 2,310 Hindus and 119 Musalmáns.

Madhubun.—Hamlet of village Sultánpur in parganah Nathúpur and tahsíl Sagrí; has a first-class police-station.

Mahárájganj.—Town of parganah Gopálpur and tahsíl Sagrí; lies 13 miles from Azamgarh by an unmetalled road from Captainganj, and 15 miles from the tahsíl capital (Jaunpur) by an unmetalled road. Latitude $26^{\circ}-15'-35''$; longitude $83^{\circ}-9'-45''$. Population (1881) 2,882 (1,466 females): 1,957

Hindus and 925 Musalmáns. It is situated on the Chhotí Sarjú. Close to it is a famous old Hindu shrine of Bhairo; and Bishmpur, within the bounds of which the town stands, has probably long been an inhabited village. But the name, Mahárájganj, is of comparatively recent origin, having, it is said, been given to the place by one of the rájas of Azamgarh. The town seems not at any time to have had a large manufacturing population, but to have been rather a town of merchants and brokers. In the middle of the last century its trade was very flourishing, and one of its merchants, by name Chetú, was renowned for his wealth throughout all the neighbouring parganahs. At the time of the cession the trade of Mahárájganj must still have been considerable. But since the manufacture of, and trade in, native cotton cloths have declined in this part of the country, and new communications have been opened out, the trade of Mahárájganj has fallen off. Markets, wholesale and retail, are held twice a week, and are considered among the best in the district. It contains a second-class police-station, a sub-post-office, and an encamping-ground. A fair at Bhairóká-asthán is held on the tenth of the light half of *Jeth* (May-June), when several thousand persons assemble. The shrine is also known as Deotári, and it is alleged by its attendant Brahmans to have been a gate of Ajudhia, from which it is now forty kos distant. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 550-7-7 from the preceding year, gave a total income of Rs. 1,136-15-7. The expenditure, which was on police (Rs. 285), public works (Rs. 560), and conservancy (Rs. 125-14-3), amounted to Rs. 913-14-3. The returns showed 566 houses, of which 215 were assessed with the tax, the incidence being Rs. 2-11-7 per house assessed and Re. 0-3-3 per head of population.

Mábul.—Western tahsíl of the district, consisting of parganahs Mábul, Kaurjá, and Atranliú. Rather more than half the western boundaries, area, &c. boundary marches with Jaunpur, and the remainder with Fyzabad. The latter district laps round the north of parganah Mábul and juts, wedge-shaped, into the tahsíl, of which it also forms the north-eastern boundary. On the south-east and east are, from north to south, the parganahs Gopálpur, Nizámabad, Bela Daulatabad, and Deogaon. The total area in 1881 was 435.5 square miles, of which 244.2 were cultivated, 81.2 cultivable, and 110.1 barren. The area paying Government revenue or quit-rent was 434.6 square miles (243.3 cultivated, 81.2 cultivable, 110.1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,62,677; or, with local rates and cesses, Rs. 4,28,246. The amount of rent, including local cesses, paid by cultivators was Rs. 7,42,534.

According to the census of 1881, the tahsíl contained 941 inhabited villages : of which 411 had less than 200 inhabitants ; 351 between 200 and 500 ; 144 between 500 and 1,000 ; 33 between 1,000 and 2,000 ; 2 between 2,000 and 3,000 ; and one (Atrauliá) between 3,000 and 5,000. The total population was 312,146 (152,743 females), giving a density of 716 to the square mile. Classified according to religion, there were 274,851 Hindus (133,889 females) and 37,295 Musalmáns (18,854 females).

If any shape can be assigned to the tahsíl, it is that of two triangles between the same parallels, parganah Máhul forming one of the triangles and parganahs Kauriá and Atrauliá the other. The tract which the two latter parganahs form is known as the Palwári, the zamindárs being mostly Palwár Rájputs. Parganah Máhul may be divided into two circles as regards the character of the soil, one north and the other south of the Kunwar. North of this river the soil is chiefly a light loam with a varying admixture of sand ; south of it is found for the most part a clay soil, and even where loam crops up, it is of a much stiffer character than in the north. The line of demarcation is not, however, precisely defined by the river. To the south, in the east of the parganah, loam prevails for a mile or two ; and to the north, in the west of the parganah, clay prevails for a mile or two. In the centre the line of change of soils corresponds with the bed of the stream. Besides the change in soils, there is a change in rents in moving across the Kunwar, the *rabi* lands in the south being superior to those in the north. Parganahs Kauriá and Atrauliá may be treated as one circle. Kauriá is the south-east and Atrauliá the north-west part of the Palwári tract. The country, except in the immediate neighbourhood of the Tons and Sarju, abounds in long narrow winding *jhils*, which generally end in nálas. The greater part of the soil is loam. There are tracts of clay soil, but they are not very extensive or numerous. Water is near the surface. The sub-soil is generally sandy, and the wells are not very deep.

Parganah Máhul is intersected, in order from south to north, by the Gángí, the Besu, the Mangaí, the Kunwar, the Ungrí, the Rivers. Majhúí, and the Tons. Of these, the Kunwar, Majhúí and Tons may be dignified with the name of river, as they are within deep and well-defined channels, but the Tons alone is navigable, and that only in the rainy season as far as the local mart of Mithupur. The remaining four are merely chains of swamps, in which the water is kept at an artificial level by embankments, constructed sometimes every mile or two, sometimes every few hundred yards. The general flow of all the streams is east-south-east, except the Ungrí, which flows north-east and falls into the Majhúí. There are two or three other

long narrow swamps, but the natives have no special name for them, although they are as valuable for irrigation as the marshes with a higher local renown. The Tons also forms part of the south boundary of the Palwári tract. The only other river of this tract is the Sarjú, which flows across the north of Atrauliá, and after crossing it, forms the boundary between parganahs Kauriá and Chándipnr Birhar of the Fyzabad district. In the north-east corner of parganah Kauriá it joins a branch of the Gogra, which is known as the Gadhaiá nála. Within two or three miles of the Tons the drainage of the country is into it. The drainage of the south-east part of Kauriá is through a long line of *jháls* that ends in the Silaui, but the greater part of the drainage of the Palwári tract is towards the Sarju. On this river dams are thrown up at intervals, and water remains behind these almost to the end of the hot season.

The Oudh and Rohilkhand railway touches parganah Mábul where it crosses the Kunwar, and very nearly approaches it at Sháhganj railway station. The proposed extension from Jaunpur would find its nearest line of approach, if taken from Bilwaí railway station, across the north of parganah Mábul. There is no first-class road in the tahsíl, but it has two second-class roads—the Azamgarh-Fyzabad and Powai-Ráni-ki-sarái—and a third is under construction from Phulpur to Sháhganj. There are also numerous third and fourth class roads.

The characteristic products of parganah Mábul are rice and sugar, but most of the common crops of the North-Western Provinces (except cotton and *bájjra*) are grown. The little cotton that is found is of a woody straggling kind called *manwa*. After sugar and rice come (in the order of importance) barley, peas, *arhar*, opium, wheat, for the *rabi*: and indigo, maize, and *urd* for the *kharíf*. *Latrí* and *molhi* are but sparingly grown, and the same remark applies to wheat. The latter is not exported, and the people are too poor to indulge in its use. *Arhar* pulse forms one of the main staples of their food. The most important crop to the cultivator is of course sugarcane: "as the Tipperary cotter looks to his pig, so the Mábul *asámi* looks to his sugarcane to pay his rent." The principal change in the agricultural condition of the parganah since the fifth settlement consists in the extension of indigo cultivation. Indigo and sugar are indeed the only important articles of export: the former goes to Calcutta, the latter principally to Mirzapur. The chief import is cotton, which comes in from Sháhganj and is sold in Phulpur. There are regular dealers in it who make it over to low-caste villagers on trust, the terms exacted being that for every 10 lb. of cotton 5 or 6 lb. of thread should be returned.

The crops of Kauriá and Atrauliá parganahs [they are treated together in Mr. Reid's Rent-rate Report], with the percentages of Parganahs Kauriá and Atrauliá, area, were as follow in the year of survey : barley, peas, and other spring crops (58·2), rice (25·3), sugarcane (13·7), indigo (1·6), poppy (1·2).

Mr. Montgomery says that, before the cession, Máhul parganah was Landholders : of generally held in fain by the ancestors of the rája of Máhul. Máhul, but later enquiries seem to show that their hold upon it was very slight. With the exception of 23 villages in the actual possession of the family, the rája appears never to have realized more than a couple of rupees per village as an acknowledgment of his title. Irádat Jahán, the last representative of the family who bore the title of rája, was executed for rebellion after 1857, and his properties confiscated. The principal landholders at the present time are the rája of Jaunpur and Bákar Husain, the latter a rich talukdár in Oudh. With a few exceptions, both zamíndárs and tenants are said to be involved in debt, the alleged cause being extravagance in the style of living and love of litigation.

Most of the resident zamíndárs of Kauriá and Atrauliá are Palwár Ráj- and of Kauriá and Atrauliá. puts. A few estates are held by the representatives of auc- tion-purchasers, by Káyaths of the kanúngo families, and by Brahmans and Rájputs of other than the Palwár clan. The Palwárs have always had the reputation of being turbulent, and the part they took in 1857-58 in resisting British authority and attacking Azamgarh has already been mentioned in the district history. They are, as a rule, possessed of small means and live from hand to mouth. In most of their estates ancestral right is the basis of proprietorship, and there were at the recent settlement but 36 villages in the parganahs in which the *bighadán*-tenure existed. The chief representatives of auction-purchasers are the rája of Jaunpur and his cousins, and Bábu Durgá Pashád ; the history of their acquisitions has been given in the district notice (*supra*, pp. 112-114). The latter by good management has established his possession in all his Palwár villages ; but in the rája of Jaunpur's estate the old zamíndárs had, at least up to the recent settlement, retained their position with little change, beyond that of paying money to the rája instead of into the Government treasury.

In Máhul the proportion of tenants with rights of occupancy to those at will was high at the commencement of the recent settlement, Tenants and others. the proportions being 67·1 to 32·9. In Kauriá and Atrauliá the proportion was almost exactly the same. More than a third of the

tenants of the whole tahsíl were of the higher castes. In Kauriá and Atrauliá a good deal of the land is held by Bruhmans as *sankalaps*. There are generally small patches of land held at privileged rates of rent. The origin of these tenures is two-fold ; they were sometimes granted by the Palwárs from a sense of religious obligation, for the Palwárs stood and still stand in great awe of their Brahmans, who enforce their prerogatives by threatening to injure themselves ; but sometimes they were given in order to preserve a boundary from encroachment, or to effect an encroachment upon a neighbour. The condition of the bulk of the low-caste population is described as miserably poor, and they are said to be at the mercy of the zamíndárs.

Mr. Montgomery made the fifth settlement of parganah MáhuI under Regulation IX. of 1833, and his is the first settlement of which we have any details beyond the bare revenue demands. Leaving out of account the 15 permanently-settled villages, the immediate increase of revenue fixed by Mr. Montgomery was at the rate of 33 per cent., or from Rs. 1,22,140 to Rs. 1,62,228. At the recent settlement a further enhancement of 32 per cent., to Rs. 2,15,661, was made on the basis of the assumed rent-rates. The fiscal history of this parganah is remarkable for the stubborn resistance shown by the ancient proprietors to the auction-purchasers whose names are recorded as owners. "As regards the villages acquired by Sheolál Dúbo, now held by his representative, the rája of Jaunpur," writes Mr. Reid, "the lapse of three score of years has done but little to reconcile the villagers to the subversion of their ancestors." The case of Belwána is cited as an instance where this resistance has been carried to an extremity.

There seems little doubt that the first assessment made after the cession and of Kauriá and Atrauliá, on parganahs Kauriá and Atrauliá was too high. It will be seen from the following statement that it was little lower than the one made at the recent settlement ;—

				Kauriá.	Atrauliá.
First settlement	...	...	...	43,716	92,898
Fourth "	...	...	...	33,326	76,511
Fifth "	...	...	...	37,917	81,471
Sixth, current settlement...	...	...	...	47,548	95,484

To understand how heavily the first of these assessments must have pressed, regard must be had to the low prices of agricultural produce at the time of the cession as compared with the present time, as well as to the extension of cultivation that has taken place since that period. The present revenue demand, although showing an advance of 29 per cent. in Kauriá and 17 per cent. in Atrauliá on its predecessor, was arrived at by a careful consideration

of the rental of the parganahs. It represents half that rental, calculated on what were found to be fair prevailing rates. These rates varied for each circle and quality of soils, and are too numerous to be given here.

Máhul.—Westernmost parganah of the district: is bounded on the north by the Fyzabad district; on the north-east for a mile or two by the river Tons, which divides it from parganahs Atrauliá and Kauriá; on the east by parganahs Nizámabad and Deogaon; and on the west by the Jaunpur and Fyzabad districts. The breadth of the parganah decreases gradually from north to south. The total area according to the latest official statement (1881) was 259·2 square miles, of which 136·1 were cultivated, 47·4 cultivable, and 75·7 barren. The area paying Government revenue or quit-rent was 258·5 square miles (135·4 cultivated, 47·4 cultivable, 75·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,19,615; or, with local rates and cesses, Rs. 2,59,224. The amount of rent, including local cesses, paid by cultivators was Rs. 4,45,596. Population (1881) 167,698 (82,481 females). The physical features, &c., of the parganah have been described in the tahsíl article. (See **MÁNUL**.)

Máhul.—Village of parganah and tahsíl Máhul; lies 25 miles west of Azamgarh by an unmetalled road, and 6 miles south of Ahrauliá, the tahsíl head-quarters. Latitude 26°-8'-0"; longitude 82°-52'-20". Population (1881) 1,919 (993 females): 1,078 Hindus and 841 Musalmáns. It was the seat of the former rájas of Máhul (see district notice 'History'). Shamshád Jahán, the founder of the family, is said to have first induced traders and others to settle in the place, which gradually attained some little importance. It was formerly famous for its gold-smiths. It was the head-quarters of the Oudh *ámil* until British occupation, when it became the tahsíl capital, and remained so until recently.

Mangráwán.—Large village in parganah Nizámabad of the sadr tahsíl; lies on the Azamgarh-Benares road, 14 miles from the district capital. Latitude 25°-55'-0"; longitude 83°-5'-15". Population (1881) 2,149 (1,149 females): 761 Hindus and 1,388 Musalmáns. The village is owned by a numerous body of Rautúras, resident in it.

Mau Nátbhanjan.—Parganah of the Muhammadabad tahsíl; lies in the west of parganah Muhammadabad, being enclosed on all sides by it. The total area in 1881 was 22·6 square miles, of which 13·8 were cultivated, 4·4 cultivable, and 4·4 barren. The area paying Government revenue or quit-rent was 22·5 square miles (13·7 cultivated, 4·4 cultivable, 4·4 barren). The amount

of payment to government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 18,537; or, with local rates and cesses, Rs. 21,875. The amount of rent, including local cesses, paid by cultivators was Rs. 34,756. Population (1881) 24,943 (12,224 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See MUHAMMADABAD).

Mau Nátbhanjan.—Capital of the parganah of the same name in tahsíl Muhammadabad; is situated on the right bank of the Tons, 14 miles from the tahsíl capital, and 25 miles from the civil station, by an unmetalled road. Latitude $25^{\circ}57'5''$; longitude $83^{\circ}35'40''$. The Gházipur-Gorakhpur road passes through it. The population was 10,271 in 1865 and 13,765 in 1872. By the census of 1881 the area was 261 acres, with a total population of 14,945 (7,333 females), giving a density of 57 to the acre. The Hindus numbered 8,019 (3,880 females); Musalmáns, 6,926 (3,503 females). The number of inhabited houses was 2,144. The following is a statement of the principal occupations:—¹

(I) Persons employed by Government or municipality, 45; (III) ministers of the Hindu religion; 107; (XII) domestic servants, 64; (XV) hackney carriage keepers and drivers, 64; palanquin keepers and bearers, 143; (XVII) messengers, 121; (XVIII) land-holders, 134; cultivators and tenants, 776; agricultural labourers, 126; (XXVII) carpenters, 54; (XXIX) weavers, 1,312; cloth-merchants (*bazdars*), 53; tailors, 76; shoe makers and sellers, 52; washermen, 57; (XXX) corn and flour dealers, 79; (XXXIV) general labourers, 516; (XXXV) beggars, 60.

The inhabitants of Mau are chiefly weavers. They are not, like most other weavers, worshippers of Gházi Mián and his flag. One of their social customs is peculiar. A day is fixed every year, and all the marriages in the brotherhood are celebrated on that day. The object of the custom is to save expense. The Katuás of Mau claim to have been Bais Rájputs, and to have come to Mau *viâ* Ghosi (where a few families still reside) from Bheri Tál in Gorakhpur. The caste is now a distinct one. Its members generally wear the *janéz*. The Katuás of Mau are connected with the Khatuás of Benares, Tánda, and Bahádurganj (in Gházipur), as well as with those of Kopáganj and Ghosi in Azamgarh. They now live chiefly by shop-keeping and petty trading, but have not altogether abandoned their hereditary pursuit of weaving. The thread that is made in Mau is mostly disposed of in Benares, being used in the mixed silk and cotton manufactures of that place. Considerable quantities of cloth are still made, both for local use and for export, chiefly to Western and Central India. There are said to be about 1,200 looms in the town. In all except the coarsest cloths, however, English-made thread is used, and the

¹ Roman numerals indicate the classes in the census returns.

trade, in Mau itself, of the spinners of fine thread has altogether ceased. Silk and *tasar* cloths are manufactured to a small extent. The town contains a first-class police-station with a pound attached to it, a sub-post-office, a branch dispensary, a tahsili school, a girls' school attended both by Hindu and Musalmán girls, and an encamping-ground. A market for miscellaneous commodities is held daily. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 402-8-7 from the preceding year, gave a total income of Rs. 2,306-2-1. The expenditure, which was on police (Rs. 1,224), public works (Rs. 223-8-8), and conservancy (Rs. 351), amounted to Rs. 1,798-8-8. The returns showed 2,144 houses, of which 878 were assessed with the tax, the incidence being Rs. 2-2-0 per house assessed and Re. 0-2-0 per head of population.

Mau is a place of greater antiquity than Azamgarh, but when it was originally settled is not clear. One local tradition is that Malik Táhir, whose tomb is still preserved in the town, settled in it; and having exorcised a demon that troubled it, left a memorial of his deed in the name by which the place became known, Mau Nátbhanjan meaning 'lands of the expeller of the demon.' Maliks still reside in Mau, though none of them seems to be able to prove connection with Malik Táhir by a trustworthy pedigree. The town is mentioned in Akbar's *Institutes*, and the parganah officers of the imperial government had their head-quarters in the town. During the reign of Sháhjahán the parganah was assigned to Jahánará Begam, the emperor's daughter, and the town received the name of Jahánabád. A *katra* or market-place, now falling to ruins, was erected by the Begam's order, and in her time, as well as in the reign of Aurangzeb, the town seems to have enjoyed the special care of those in authority. It is said to have contained eighty-four muhallas and three hundred and sixty mosques. A large proportion of the inhabitants were Muhammadan weavers and Hindu thread-spinners and traders. A great manufacturing industry in cotton cloth was carried on; and the establishment of a custom-house, at least in later days, for the collection of transit duties, indicates that there was a good deal of traffic passing into and through the town. At the cession parganah Mau Nátbhanjan was held in *jágír* by one of the Fyzábád Begams; but the town had suffered severely from the preceding misrule, and has never recovered its former prosperity. A commercial resident for Mau and Azamgarh was appointed in 1802; and, in addition to the ordinary country traffic, investments in Mau cloths, chiefly in the kind of long-cloth known as *sahan*, were for many years made on behalf of the East India Company. Private enterprise for a time kept up the trade of Mau after the abolition of the Company's monopoly, but the introduction of English-made

thread and cloth has given a great blow to it. The place is now in a state of comparative decadence, and many of the weavers are said to seek a livelihood elsewhere.

Mehnagar.—Large village in parganah Bela Daulatabad and tahsíl Deogáon; lies 14 miles south of Azamgarh. Latitude $25^{\circ}52'-55''$; longitude $83^{\circ}9'-25''$. Population (1881) 3,338 (2,361 Hindus and 977 Musalmáns). The inhabitants are chiefly weavers (*julahas*). There is a second-class police-station and an imperial post-office. Historically, the place is famous as the original seat in this district of the Gautam family from which came the rajas of Azamgarh. The masonry fort near the village is attributed to Harbans, who also built or repaired the large embankment known as the Harbándh to the south of the village (see district notice 'History.')

Mubárákpur.—Town in parganah and tahsíl Muhammadabad; lies at a distance of 8 and 7 miles respectively from the district and tahsíl capitals, east of the former and north-west of the latter. Latitude $26^{\circ}5'-10''$; longitude $83^{\circ}19'-50''$. The population was 5,440 in 1865 and 12,068 in 1872. By the census of 1881 the area was 276 acres, with a total population of 13,157 (6,650 females), giving a density of 47 to the acre. The Hindus numbered 4,091 (2,061 females; Musalmáns, 9,066 (4,589 females). The number of inhabited houses was 2,217. The following is a statement of the principal occupations:—

(XVIII) Landholders, 143; cultivators and tenants, 560; (XXIX) weavers, 1,877; (XXX) confectioners (*halwai*) 43, condiment dealers (*pansdri*), 49; (XXXIV) general labourers, 264; (XXXV) beggars, 44.

Mubárákpur contains an imperial post-office, a parganah school, and a police outpost. Retail markets for miscellaneous commodities are held twice a week. There are a few sugar refineries in the town. The inhabitants are chiefly weavers. There are about 1,700 looms, and the descriptions of cloth manufactured are chiefly silk and cotton, or *tasar* and cotton. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 362-4-3 from the preceding year, gave a total income of Rs. 1,780-2-9. The expenditure, which was chiefly on police (Rs. 984), public works (Rs. 169-14-0), and conservancy (Rs. 252), amounted to Rs. 1,405-14-0. The returns showed 2,217 houses, of which 618 were assessed with the tax, the incidence being Rs. 2-4-9 per house assessed and Re. 0 1-4 per head of population.

Little is known of the early history of the town. It is said formerly to have been called Kásimabad, and to have fallen into decay before it was re-settled, in the name of Rájí Mubárák, by the ancestor of the present Shekh landholders. Some of Rájí Mubárák's descendants of the eleventh generation now reside in the town. Mubárákpur under its new name probably acquired

¹ Roman numerals indicate the classes in the census returns.

importance, but no references to it have been discovered in the ordinary histories or in the old records extant in the district. At the cession it was a flourishing place, and was described in official correspondence as having a population of from 10,000 to 12,000 persons, of whom about a fourth were Muhammadan weavers, but some of whom also were wealthy Hindu traders. Serious conflicts between the Muhammadans and Hindus have occurred, the best remembered being those of 1813 and 1842, full accounts of which have been preserved in Mr. Reid's report. The ill-feeling is said to be still smouldering and liable to break out on small provocations.

Muhammadabad.—South-eastern tahsil of the district, comprising par-
 Boundaries, area, ganahs Karyát Mittu, Chiriúkot, Muhammadabad, and
 &c. Mau Nátbhanjan: is bounded on the north by parganahs Sagrí and Ghosí; on the east by parganah Bhadáon of Ballia district; on the south by parganahs Zahúrabad, Pachotar, and Shádiabad of Gházipur district; and on the west by parganahs Belhábáns, Bela-Daulatabad, and Nizámabad. The total area in 1881 was 426·8 square miles, of which 259·2 were cultivated, 65·3 cultivable, and 102·3 barren. The area paying Government revenue or quit-rent was 423·4 square miles (256·7 cultivated, 65·0 cultivable, 101·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,61,979; or, with local rates and cesses, Rs. 4,27,870. The amount of rent, including local cesses, paid by cultivators was Rs. 7,71,677.

According to the census of 1881, the tahsil contained 887 inhabited vil-
 Population. lages: of which 461 had less than 200 inhabitants; 236 had between 200 and 500; 125 between 500 and 1,000; 46 between 1,000 and 2,000; 11 between 2,000 and 3,000; and 3 between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Walídpur (5,343), Kopáganj (6,301), Mau (14,945), Muhammadabad (9,154), and Mubá-rakpur (13,157). The total population was 327,017 (160,267 females), giving a density of 766 to the square mile. Classified according to religion, there were 273,720 Hindus (133,282 females); 53,293 Musalmáns (26,983 females); and 4 Christians (2 females).

The portion of the tahsil to the south of the Tons belongs to the southern
 Physical features. main section of the district, the physical features of which have been sufficiently described in Part I. of the district notice. The tract north of the Tons consists of the *kaahlán* of the Ohhotí Sarjú, which runs in a south-south-east direction, from parganah Sagrí down the north-eastern face of parganah Muhammadabad to the boundary between the

latter parganah and parganah Ghosí. It then runs through the eastern corner of parganah Muhammadabad and the upper parts of Mau Nátbhanjan. This *kachhár* country, as already stated, interrupts the continuity of the *béngar* which is found on either side of it. The characteristics of the *béngar* and *kachhár* have been fully noticed in Part I. The rivers and streams of the tahsíl are : the Tons, which forms the northern boundary for some distance, and then, turning south-eastward, passes through the north of parganah Muhammadabad, to join the Chhotí Sarjú at Sahroj, a little above the town of Mau. Below Sahroj, the united stream, under the name of the Sarjú, traverses parganah Mau Nátbhanjan from north-west to south-east, and passing from it, flows through the north of parganah Zahúrabad of Gházipur district, whence it finds its way to the Ganges, in the south of Ballia. The Basnai nála forms for a short distance the northern boundary of parganah Muhammadabad with parganah Ghosí. South-west of the Sarjú, and in the same direction with it, run four lines of swamps, which have their outlets in streams, the three nearest to the Sarjú flowing into the Bhainsahí, which forms the southern boundary of parganah Muhammadabad. The fourth line of swamps is, for the most part, further west than this tahsíl; but the stream that flows from them forms the Mangai river, which is the south-western boundary of parganahs Karyát Mittu and Chiriákot. The second of these lines of swamps (counting west from the Sarjú) forms a distinct stream, named (in Mr. Reid's map) the Larui. To the swamps themselves, except the very large lake in the north-east of parganah Muhammadabad in the *kachhár* country, which is known as the Narja Tál, distinct names are not apparently given. A glance at the map will show that there are swamps in most parts of the tahsíl, which, although they wholly or in great part dry up between October and June, spread out in the rains into large temporary lakes.

North of the watershed of the Tons both clay and sandy soils occur, the latter generally near the Tons and Sarjú. Along the edge of the former stream is a narrow fringe of land known as the *tari*. This is liable to inundation, and, with the exception of a well-raised strip or knoll here and there, the land is light and poor. To the south of the watershed clay soils preponderate. Except near the Tons and Sarjú, there are considerable tracts of rice land, for the irrigation of which the numerous swamps and tanks are fully utilized. A considerable part of the *rabi* area is also irrigated from the same sources; where these are wanting, wells can be readily dug in most places, the water being rarely more than 20 feet from the surface of the ground. In the west centre of the tahsíl, there is considerable waste land consisting of bare *úsar* plains. Patches of *dhadk* and other jungle are found scattered about the tahsíl,

especially along the banks of the Mangai, but these are of little value. All the parganahs of the tahsil, except Mau Nátbhanjan, are, it may be mentioned, divided into *tappas*, but this sub-division corresponds to no fiscal or other circumstance of present importance.

The tahsil cannot be said to be well supplied in the matter of communications. Its eastern and western portions are, however, traversed by two metalled roads: the Gházipur-Gorakhpur, *via* Mau and Dohrighát; and the Gházipur-Azamgarh, passing through Chirrákot and Jahánáganj. A second-class road runs from the last named, at about two miles south of Azamgarh, east to Muhammadabad, and thence south-east to Mau. Third-class roads run from Muhammadabad to Sultánpur, to Sháhgarh *via* Mubárákpur, to Jánpur (in parganah Sagí), to Ghosí, and to Kopáganj.

Spring crops and rice are the main products; rice in the western part of the tahsil occupying 40 per cent. of the cultivated area. Sugar-refining, indigo-making, and cotton-spinning are the only manufactures of the tahsil. The sugar refineries in the various parganahs numbered at the time of settlement—in parganah Muhammadabad 307, in Chirrákot 106, in Mau Nátbhanjan 21, and in Karyat Mittu 17. There were also in the whole tahsil 67 indigo factories. Mau with 1,178, and Mubárákpur with 1,140 looms, are by far the largest seats of coarse cloth manufacture in the district. Other places in this tahsil, such as Kopáganj, Adri, and Waládpur, have many more looms than any town or village in the district outside this tahsil. Kopáganj possesses the only saltpetre refinery in the district.

In parganahs Muhammadabad and Mau Nátbhanjan 23 per cent. of the agricultural population were, at the time of the settlement, landholders and their families. Of these by far the greater part were Hindus. Among the Muhammadans the Saiyids and Shekhs of Muhammadabad and Waládpur were the most important. Proprietary communities still occupy most of these parganahs, in imperfect *pattidári* or *bighadám* tenures. The classes of which they consist are mainly: Donwár Rájputs and Bháínhárs in Mau Nátbhanjan; and Nikumbh, Singhel, Birwár, Sakarwár, Parihár, Karamwár, Donwár, and Udmatia Rájputs, with some Muhammadans, in the various *tappas* of Muhammadabad. The chief individual holders of estates are: Mr. A. J. Sturmer of Kájha, who holds 24 Singhel villages, which were lost to the old proprietors by their failure to pay the revenue and general contumacy; Mr. O. Hudson of Bagli Pinjra, who holds 9 villages of the same sort; Bábu Durga Parshád of Gorakhpur, who

holds 10 villages similarly acquired ; and Musammát Banu Bibi of Muhammadabad, the representative of Imám Bakhsh, a former *kánungo*, who has 11 entire villages, besides shares in others. The names recorded in the share list of the villages of Muhammadabad and Mau Nátbhanjan show 10,275 as the actual number of landholders at the time of settlement, giving an average holding to each of 12·35 acres.

In Karyát Mittu and Chiriákot, 27 per cent. of the agricultural population consisted of landholders and their families. These and in Karyát Mittu and Chiriákot were mainly Hindus, the proportion being 8,924 Hindus to 440 Muhammadans. The Hindu communities consist mostly of Rájputs of the Gautam, Dikhit, Kákán, and Gautamia clans, together with a few Bhúinhárs and Káyaths. The last, and the few Muhammadan proprietors, have their *locale*, principally, in villages in the immediate neighbourhood of Chiriákot. There are few rich individual proprietors in the parganah ; the following only need be mentioned : the rája of Jaunpur, Bábu Durga Parshád, Ali Nakí of Muhammadabad, and Sheumbar Sinh of Sachuí. A greater part of the parganah is held by old proprietors and communities in imperfect *pattidári* tenure. The actual number of proprietors in the parganahs was, at the time of the settlement 4,140, and the average holding $8\frac{1}{2}$ acres.

In parganahs Muhammadabad and Mau Nátbhanjan, 43 per cent. of the cultivated land was found to be in the possession of land-
 Tenants. holding cultivators ; the non-proprietary cultivators were chiefly of the lower castes, such as Ahírs, Chamárs, Bhárs, Luníás, and Koirís. Of the tenant-held land, 61·17 per cent. was in the occupation of occupancy tenants ; the average occupancy holding was $3\frac{1}{2}$ acres, and that of tenants-at-will $1\frac{1}{2}$ acres. In parganahs Karyát Mittu and Chiriákot 49 per cent. of the cultivated land was cultivated by proprietors. Of the land held by tenants, who are mostly of the lower castes, but with a considerable proportion (17 per cent.) of Brahmans and Rájputs, 61 per cent. was occupancy land ; the average size of the occupancy holding was $3\frac{1}{2}$ acres, and of holdings of tenants-at-will $1\frac{1}{2}$ acres.

Prior to the fifth settlement no record of fiscal history is available, except
 Fiscal history. the bare statement of the revenue demand. At the fifth settlement, made by Mr. Thomason in Muhammadabad and Mau Nátbhanjan, and by Mr. Montgomery in Karyát Mittu and Chiriákot, in 1835-36, an enhancement, of 31 and 43 per cent. respectively, was made in each of the two circles. [For fiscal purposes Muhammadabad and Mau Nátbhanjan were treated at the recent settlement as one circle, and Karyát Mittu

and Chirákot as another.] A good deal of this enhancement was owing to the assessment of villages formerly held revenue-free. At the recent settlement there was a further enhancement in each parganah as follows:—in Mau Nátbhanjan 58 per cent, in Muhammadabad 57, in Chirákot 37, in Karyát Mittu 25. The enhancements followed upon a laborious investigation into the total rental of the tahsil, to arrive at which a very large number of different rent-rates, for different circles and classes of soils, were distinguished.

Muhammadabad.—Parganah in tahsil of the same name: is bounded on the north by parganahs Sageri and Ghosi; on the east by parganahs Bhadrón of Ballia and Zahúrabad of Gházipur; on the south by parganahs Pachotar and Shádiabad of Gházipur, and by parganahs Chirákot and Karyát Mittu; and on the west by parganah Nizámabad. The total area in 1881 was 307·1 square miles, of which 190·8 were cultivated, 45·1 cultivable, and 71·2 barren. The area paying Government revenue or quit-rent was 305·8 square miles (189·7 cultivated, 45·0 cultivable, 71·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,66,109; or, with local rates and cesses, Rs. 3,14,401. The amount of rent, including local cesses, paid by cultivators was Rs. 5,78,197. Population (1881) 238,442 (116,979 females). The physical features, &c., of the parganah have been described in the tahsil article above.

Muhammadabad Gohna.—Town situated on the Tons, capital of parganah and tahsil of the same name; lies on an unmetalled road 12 miles east of the civil station. Latitude $26^{\circ}1'-40''$; longitude $83^{\circ}25'-35''$. The population was 2,568 in 1865 and 6,250 in 1872. By the census of 1881 the area was 199 acres, with a total population of 9,154 (4,700 females), giving a density of 46 to the acre. The Hindus numbered 3,888 (1,938 females) and Musalmáns 5,266 (2,762 females). The number of inhabited houses was 1,392. The present population consists of landowners, agriculturists, petty bankers and traders, shopkeepers, weavers, and other artisans. Markets for miscellaneous commodities are held four times a week, in different parts of the town and suburbs. There are about 300 looms and a few sugar-refineries. The town contains a *munsif*, a first-class police-station with a pound attached to it, a sub-post-office and a parganah school. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 182-13-8 from the preceding year, gave a total income of Rs. 1,022-15-8. The expenditure, which was on police (Rs. 475-5-0), public works (Rs. 140), and conservancy (Rs. 180), amounted to Rs. 798-5-0. The returns showed 1,392 houses, of which 402 were assessed with the tax, the incidence being Rs. 2-1-5 per house assessed and Re. 0-1-4 per head of population.

The site of the town seems to have been long occupied as a settlement. The Singhel Rájputs of tappa Kayár have a tradition that it was occupied by their ancestors, and a tank in its environs, known as Thákurahi, is said to have been dug by the orders of the wife of one of their chiefs. The place has been held by Muhammadans from the early part of the 15th century, apparently as a dependency of Mau. It was the residence of parganah officers and a *kázi* under native rule.

Nathúpur.—Easternmost parganah of the Sagri tahsil: is bounded on the north by the Gogra, which separates it from Gorakhpur; on the east and south-east by parganah Sikandarpur of the Ballia district; and on the south-west and west by parganah Ghosi. The total area in 1881 was 122·0 square miles, of which 75·6 were cultivated, 18·2 cultivable, and 28·2 barren. The area paying Government revenue or quit-rent was 121·9 square miles (75·5 cultivated, 18·2 cultivable, 28·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 71,263; or, with local rates and cesses, Rs. 87,016. The amount of rent, including local cesses, paid by cultivators was Rs. 1,92,814. Population (1881) 93,193 (46,831 females). The physical features, &c, of the parganah will be described in the tahsil article. (See SAGRI.)

Nizámabad parganah.—See AZAMGARH TAHSIL.

Nizámabad.—Capital of the parganah of the same name; lies on the unmetalled Azamgarh-Nizámabad road, 8 miles west of the head-quarters town. Latitude 26° 3' 3"; longitude 83° 7' 10." It is a straggling place, situated in several mauzas. Population (1881) 5,196 (2,683 females): 3,254 Hindus and 1,942 Musalmáns. It has a second-class police-station and a sub-post-office. The residents are mostly agriculturists, landholders and petty traders. There are several weaving looms and a few sugar refineries. Retail markets for the sale of miscellaneous commodities are held twice a week. The fancy pottery made in Nizámabad by a family of potters resident in it has recently acquired a little celebrity. The art apparently came from Guzarát, whence the ancestor of the potters is said to have accompanied Abdul Farah Nizámábádi in the reign of the Emperor 'Álamgír. The resident land-owning classes in the town are the Usmání and Siddiki Shekhs and the Gaur Káyaths of Nizámabad. A considerable number of villages belong to the former, most of which were grouped into an estate known as 'taluka kúzi.' Besides holding considerable landed property, the office of *kánúngo* is hereditary in the family of the Gaur Káyaths, six of whom are said to be at present employed as *kánúngos* in this district.

Nizámabad is an old town. It is said to have been a Hindu settlement previous to the Muhammadan occupation. The local tradition respecting its present name is that it is derived from a certain Shekh Nizám-ud-dín, a saint whose tomb is pointed out in the town. The Gaur Káyaths, just mentioned, are said to have settled here about six hundred years ago. Under the Muhammadan emperors, a kázi and parganah officers were stationed here. Its decadence is said to date from the year 1763 A. D., when Jahán Khán, rája of Azamgarh, was killed near the town, in a struggle with an officer of the nawáb wazír's, who had been sent to collect revenue, and the town was looted by the nawáb wazír's troopers.

Paliá.—Agricultural village of parganah and tahsíl Muhammadabad; lies just above the unmetalled Mau-Sultánipur road, distant 8 and 20 miles from the tahsíl and district head-quarters respectively. Latitude $25^{\circ}56'35''$; longitude $83^{\circ}29'20''$. Population (1881) 2,347 (1,191 females): all Hindus except 283 Musalmáns. The village is the head-quarters of an estate held by a numerous body of Rájputs.

Pharihá.—Village in parganah Nizámabad and the head-quarters tahsíl; lies on the unmetalled road from Ráni-ki-sarái to Powai, 11 miles from the district capital. Latitude $26^{\circ}0'10''$; longitude $83^{\circ}24'25''$. Population (1881) 2,129 (1,075 females): 903 Hindus and 1,226 Musalmáns. The village is owned by a numerous body of Rantáras who are mostly well-to-do.

Phúlpur.—Village of parganah and tahsíl Máhul; lies 22 miles west of Azamgarh, and 8 miles south of the tahsíl head-quarters. Latitude $26^{\circ}4'50''$; longitude $82^{\circ}55'45''$. Population (1881) 2,305: 1,719 Hindus and 586 Muhammadans. An unmetalled road connects it with the civil station, and a new unmetalled road has lately been constructed to connect it with the Oudh and Rohilkhand railway station Sháhganj. Its market is apparently of not more than 150 years standing, having been founded in the time of the rájas of Máhul. Phúlpur is famous for its sugar. There are above forty refineries in the village. Retail markets are held twice a week. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 112-2-9 from the preceding year, gave a total income of Rs. 513-3-9. The expenditure, which was on police (Rs. 192), public works (Rs. 140), and conservancy (Rs. 72), amounted to Rs. 404. The returns showed 375 houses, of which 142 were assessed with the tax, the incidence being Rs. 2-12-8 per house assessed and Re. 0-2-9 per head of population.

Powai.—Village in parganah and tahsíl Máhul; lies 30 miles from Azamgarh by an unmetalled road, and 11 miles west of Ahraulá, the tahsíl head-

quarters. Latitude $26^{\circ}9'-55''$; longitude $82^{\circ}47'-15''$. Population (1881) 1,059 (488 females): 773 Hindus and 286 Musalmáns. It has a second-class police-station and a sub-post-office. The original inhabitants are said to have been Rajbhars who were ousted from their possessions by the ancestors of the present Saiyid population, and to whom is attributed the large mud-fort of which the ruins still exist.

Ráni-ki-sarái.—See SITHWAL.

Ránipur Rajmo.—Large village of parganah Nizámabad in the head-quarters tahsíl; lies at the junction of the Jaunpur-Azamgarh and Azamgarh-Benares roads, 14 miles south-west of the district capital. Latitude $25^{\circ}56'-50''$; longitude $83^{\circ}3'-25''$. Population (1881) 2,326 (1,151 females): all Hindus, except 122 Musalmáns. The zamíndárs are Kunbis.

Rasúlpur, alias Rámpur.—Village of parganah Nathúpur and tahsíl Sagrí; lies 40 miles east of the civil station, and 24 miles from the tahsíl head-quarters. Latitude $26^{\circ}6'-55''$; longitude $83^{\circ}49'-40''$. Population (1881) 3,334 (1,787 females): 2,009 Hindus and 1,325 Musalmáns.

Raunápár.—Village of parganah and tahsíl Sagrí; lies 16 miles due north of Azamgarh by an unmetalled road, and 10 miles north-west of Jáunpur, the tahsíl capital. Latitude $26^{\circ}16'-20''$; longitude $83^{\circ}20'-0''$. Population (1881) 1,771 (879 females): all Hindus, except 91 Musalmáns. It has a second-class police-station, a sub-post-office, and a bi-weekly market.

Sagri.—North-eastern tahsíl of the district—comprising parganahs Goundmies, area, pálpur, Sagrí, Ghosi, and Nathúpur—is bounded on the north by parganahs Dhurípár, Chillupár, and Salempur Majhauri of Gorakhpur district; on the east by Sikandarpur of Ballia district; on the south by Muhammadabad and Nizámabad; and on the west by Kauria. The total area in 1881 was 581.9 square miles, of which 361.6 were cultivated, 97.3 cultivable, and 123.0 barren. The area paying Government revenue or quit-rent was 580.5 square miles (360.8 cultivated, 97.1 cultivable, 122.6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 4,22,929; or, with local rates and cesses, Rs. 5,02,594. The amount of rent, including local cesses, paid by cultivators was Rs. 9,17,191.

According to the census of 1881, the tahsíl contained 1,312 inhabited villages: of which 666 had less than 200 inhabitants; 406 between 200 and 500; 162 between 500 and 1,000; 63 between 1,000 and 2,000; 7 between 2,000 and 3,000; and 7 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Dúbarí

(7,502). The total population was 447,455 (221,418 females), giving a density of 769 to the square mile. Classified according to religion, there were 395,737 Hindus (195,275 females) and 51,718 Musalmáns (26,143 females).

The area included in the tahsíl consists for the greater part of *bángar*, but the *kachhár* country of the Gogra and of the Ohhoti Physical features. Sarjú constitutes a considerable portion of its area, chiefly in the centre and in the north-east. The characteristics of the *bángar* and *kachhár* tracts have been stated at some length in Part I. (*supra*, pp. 14-17). The general drainage of the tahsíl, with the exception of the northern face which borders the Gogra, has a south-easterly direction. The numerous swamps and streams of parganahs Gopálpur and Sagri find a passage for their surplus water into the Tous or Ohhoti Sarjú. In the eastern half of the tahsíl, in parganahs Ghosí and Nathúpur, there are a few streams that feed the great lakes, such as the Tisui, which falls into the Pakri Pewa lake. The Basnai and Pharai nálas are the southern and northern boundaries, between parganahs Ghosí and Muhammadabad, and between parganahs Ghosí and Nathúpur, in the extreme south-east of the tahsíl. The Pharai nála is also the boundary between Nathúpur and Sikandarpur (of Ballia district) for some distance. The Háha nála is merely the outlet from the Ratoi Tál into the Gogra. Mention has been made in Part I. of the system of swamps and streams and of the lakes found in this part of the district. The principal lakes are the Salona Tál in Sagri, the Pakri Pewa Tál in Ghosí and the Ratoi Tál in parganah Nathúpur. These are all in the *kachhár* country. In the *bángar* are the Mánchhil lake in parganah Ghosí, and a long and comparatively narrow chain of swamps in parganah Sagri.

In parganahs Sagri and Gopálpur only about one-fourth of the cultivated area is rice land. The soil of the rice land is clay (*matiyár*), but the prevailing soil of the *bángar* is *balsundar* or loam. In the *kachhár* country the lands nearest the river are known as *dowáras*; but there is a large tract lying at the back of these, which is also of alluvial soil, and little less waterlogged in the rains than the *dowáras* themselves. Mr. Reid mentions an ancient tradition concerning the Gogra: "The great bed in which it may disport itself is 8 miles broad, and after keeping on one side for a thousand years, the river changes to the other. During the current period it is on the north side. The southern limit of its bed is the bank which marks the boundary of the *bángar* country. But, though it may be running now in the northern half of its bed, it does not content itself with one or any permanent channels, nor does it allow the southern part of its bed to forget its existence." The removal

and reconstruction of *dewāras*, therefore, are familiar processes. The soil of the *kachhār* circle is sandy and is generally inferior to that of the *bāngar*. The higher parts of the country are occupied by the village sites, and round them is often found good land ; but the outlying land is very poor and cannot be cropped with profit every year. As might be expected from the nature of the country, the *kachhār* is not so densely populated as the *bāngar*. Huts of tamarisk and grass are the only habitations. In the *dewāras* especially there are large tracts of culturable waste, the rank herbage of which gives food to large herds of cattle. The above description applies also, generally, to the *bāngar* and *kachhār* of parganahs Ghosí and Nathúpur.

Considering the nature of the tract and the difficulties it presents, the tahsíl is fairly supplied with communications. The Azamgarh-Gorakhpur and Gházipur-Gorakhpur first-class roads pass through the centre of the tahsíl, meeting at Dohrighát on the Gogra. The Azamgarh-Fyzabad, now a second-class road, skirts the west of the tahsíl, through parganahs Sagrí and Gopálpur. There are numerous third-class roads, which join the main roads just mentioned, and connect the larger towns and villages.

Only about one-fourth of the cultivated area of parganahs Sagrí and Gopálpur is rice land. In the *bāngar* country all kinds of spring crops can be raised. In the *kachhār* country a peculiar crop is the rice called *sokan*, which seems unfitted to grow anywhere except in the soaking soil of the *kachhār*. After the land has been cleared of this crop, peas or vetches or other rabi crops are sown. In the *dewāras* barley and peas, and in places sugarcane, are grown. The other kharíf crops, owing to the liability to injury from floods, rarely turn out well. In Ghosí and Nathúpur parganahs the great kharíf crop in the *kachhār* country is rice, chiefly of the *sokan* quality. Throughout the *kachhār* the swamps and old beds of the Gogra and Chhotí Sarjú are filled with *tinní* or wild rice. In the *bāngar* the usual rabi crops are grown along with sugarcane, which is not, however, so profitable a crop here as elsewhere. A little poppy is grown in favourable places throughout the tahsíl. The chief markets in the tahsíl are the Nainijor and Chapri bázárs on the Gogra, which, during the rainy season, are moved, the former to Bábú-ka-bázár and the latter to Ausánpur, both on the south bank of the Chhotí Sarjú. These markets are chiefly marts for imports, and much of the grain and other produce landed at them passes far beyond the limits of the tahsíl.

About one-fourth of the agricultural population in parganahs Sagri and Gopálpur wore, at the last settlement, proprietors and their families. These were chiefly Hindus, Bhúinhárs of the Gautam and Birwár clans, and Rájputs of the Surhanian, Ráthor, Birwár, Ujain, and Kausik clans. There were a few Misr Brahmans and Káyaths in parganah Gopálpur. The tenures were chiefly imperfect *patidári* with shares based on ancestral rights, and *btghadám*. The only large proprietors were Bábu Durga Prasád, the Rája of Jaunpur, and the Bábus of Sidháí in parganah Nizámabad. The bulk of the parganahs was held by proprietary communities. The number of landholders in the parganahs was 12,213, and the average share of cultivated land to each, $8\frac{1}{2}$ acres.

Of the agricultural population in parganahs Ghosí and Nathúpur about 16 per cent. were, at the time of the recent settlement, landholders and their families. These were chiefly Hindus; the prevailing proprietary castes being in parganah Ghosí, Bhúinhárs; and in parganah Nathúpur, Misr Brahmans, Mal Kumbís, Kákáu and Chandel Rájputs, and Muhammadans. The recorded proprietors of the two parganahs numbered 7,299, giving an average of 14 acres of cultivated land to each landholder. Most of the land was held by proprietary communities, the chief individual landholders being the Bábus of Súrajpur.

In parganahs Sagri and Gopálpur about 49 per cent. was cultivated by landholders. The tenant population was chiefly low caste, all the high-caste population having apparently retained their proprietary rights. Fifty-seven per cent. of the tenants had occupancy rights, and 48 per cent. of the land they cultivated was held in that right; average size of holdings of hereditary tenants was $2\frac{1}{2}$ acres, and of tenants-at-will, $1\frac{1}{2}$.

In parganahs Ghosí and Nathúpur landholders cultivated 38 per cent. of the land. The non-proprietary tenants included only 12 per cent. of high-caste people, chiefly Bhúinhárs and Rájputs, generally the descendants of former zamíndárs. Of the land cultivated by tenants 52½ per cent. only was held in occupancy right. The average size of the holdings of tenants who had some occupancy land, was $3\frac{1}{2}$ acres and of those without 2 acres.

The four parganahs of the tahsíl were treated, for assessment purposes in the last settlement, as two circles. The first of these comprised parganahs Sagri and Gopálpur. There is little of general importance to be learnt regarding the fiscal history of

Landholders in parganahs Sagri and Gopálpur;

and in parganahs Ghosí and Nathúpur.

Tenants in parganahs Sagri and Gopálpur.

and in parganahs Ghosí and Nathúpur.

Fiscal history of parganahs Sagri and Gopálpur;

these parganahs previous to the fifth settlement. Mr. Montgomery completed the settlement of parganah Sagri in 1834, and that of Gopálpur in 1837. His assessment was based chiefly on the patwáris and kúnúngos' papers, checked by personal inquiry regarding rents and by inspection of the lands. Mr. Montgomery's assessment was an enhancement, at the rate of about 27 per cent., on that of the preceding settlement; but the demand appears to have been regularly collected, without recourse to the severer processes for recovery, until the current settlement. The assessment made by Mr. Reid amounted to Rs. 1,67,152 in parganah Sagri, being an increase of 33 per cent., and in Gopálpur to Rs. 37,986, at the rate of 31 per cent. This enhancement was in great part due to the very large increase of cultivation.

In parganah Nathúpur are 101 villages, and in parganah Ghosí is 1, which and of parganahs were permanently settled by Mr. Jonathan Duncan, in Ghosí and Nathúpur. 1792, along with the rest of the Bonares province. The rest of the parganahs were settled by Messrs. Thomason and Montgomery under Regulation IX. of 1833 in 1836-37. There is now no material on record for a fiscal history of the circle previous to 1836, except the bare list of *jamas*. These are given below, and the *jamas* of the fifth and current settlements are added for convenience of reference:—

					Ghosí.	Nathúpur.
					Rs.	Rs.
First settlement	...	...	...	...	68,574	26,335
Second "	...	...	...	...	69,886	19,481
Third "	...	...	...	...	62,231	20,184
Fourth "	...	...	...	...	63,892	19,303
Fifth "	...	...	...	...	94,005	35,313
Sixth (current) settlement	...	...	...	...	1,35,434	46,866

A progressive *jama* was in each case imposed at the recent settlement, commencing at Rs. 1,12,731 in Ghosí, and Rs. 39,010 in Nathúpur, in 1283 fasli, and reaching the *maxima*, which are the amounts shown in the statement, in 1287 fasli (1879 A. D.) Besides this *jama*, a supplementary demand was imposed on certain villages that, being liable to inundations from the Gogra, were excepted from the general settlement of the circle. The amounts thus separately assessed were: Rs. 745 on account of 4 mauzas in parganah Ghosí, and Rs. 2,687 on account of 11 mauzas in parganah Nathúpur. These were sanctioned for the full term of the settlement. The enhancement at the sixth settlement was a large one, amounting to 44 and 42 per cent. on the previous demands, which had again been a still greater increase (55½ per cent.) on that of the fourth settlement. The last-mentioned enhancement was, to the extent of 17½ per cent., due to the assessment of land previously held revenue-free,

and the remaining enhancement was considered fully warranted by the large margin of good culturable waste that was available. Regarding the further increase at the sixth settlement, it should be observed that it was arrived at by ascertaining the fair average rent rates. It does not, of course, include the assessment on the permanently-settled villages.

Sagri —Parganah of tahsíl of the same name : is bounded on the north by the Gogra, which separates it from Gorakhpur ; on the east by parganah Ghosí ; on the south by parganahs Muhammadabad and Nizámabad ; and on the north-west by parganah Gopálpur. It is in shape like a trapezoid, having its northern and southern boundaries parallel to each other and its eastern boundary at right angles to those two. The total area in 1881 was 229·2 square miles, of which 145·5 were cultivated, 37·7 cultivable, and 46·0 barren. The area paying Government revenue or quit-rent was 228·1 square miles (145·0 cultivated, 37·5 cultivable, 45·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,72,192 ; or, with local rates and cesses, Rs. 2,03,585. The amount of rent, including local cesses, paid by cultivators was Rs. 3,48,729. Population (1881) 178,533 (87,843 females). The physical features, &c, of the parganah have been described in the tahsíl article above.

Sarái Mír. —Town of parganah Nizámabad and tahsíl Azamgarh ; lies 18 miles west of Azamgarh by an unmetalled road. Latitude 26°-2'-0" ; longitude 82°-58'-0". The population was 3,468 in 1865 and 4,722 in 1872. By the census of 1881 the area was 98 acres, with a total population of 5,238 (2,562 females), giving a density of 53 to the acre. The Hindus numbered 2,993 (1,386 females), and Musalmáns 2,245 (1,176 females). The number of inhabited houses was 957. There are a few sugar refineries and a large number of looms. Markets are held twice a week. The town contains a second-class police-station, a sub-post-office, and an encamping-ground. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1891-92 the house-tax thereby imposed, together with a balance of Rs. 41-6-8 from the preceding year, gave a total income of Rs. 888-1-8. The expenditure, which was on police (Rs. 492), public works (Rs. 30), and conservancy (Rs. 196-8-0), amounted to Rs. 718-8-0. The returns showed 957 houses, of which 532 were assessed with the tax, the incidence being Rs. 1-0-5 per house assessed and Re. 0-2-7 per head of population.

The original name of the town was Kharewán. It was apparently held by Muhammadans as far back as the 15th century. In the early part of the 16th century a Súfi, Saiyid All, who was known under the name of Sháh Askikán or Sháh All Askikán, settled in the vicinity of Kharewán, having

come from Jaunpur, where some of his relatives had held office in the time of the Emperor Sikandar Lodí. It is said that under Saiyid Ali's auspices a new settlement was made in 943 Hijri (1536 A.D.) and named Murtazábad; but the name did not gain currency, and the place became known as Saráí Mír. On the outskirts of the town there is a large mausoleum, built partly of block *kankar* and partly of sandstone, in the Pathán style, known as the mausoleum of Lál Khán; but nothing is now told of Lál Khán, except that he and his brothers were residents in the neighbourhood about the time of Saiyid Ali. The tomb of Saiyid Ali still exists, and a fair is held at it once a year. The proprietors of the village are Saiyids. The nucleus of their proprietary rights is the village of Khudkáshta, which was held by them as *milk*, and is now settled with them in proprietary right.

Sithwal.—Village of parganah Nizámabad in the huzúr tahsíl; lies on the Azamgarh-Jaunpur road, 6 miles south-west of the town of Azamgarh. Latitude $26^{\circ}-0'-25''$; longitude $83^{\circ}-9'-15''$. Population (1881) 2,138 (1,002 females): all Hindus except 124 Musalmáns. The village is best known by the name of Rání-kí-saráí, a bázár established by Rání Ratanjot (wife of rája Harbans), a Bais Rájputin of Kharakpur in parganah Belhabáns. It has retained its importance owing to its being a halting stage on a main line of road traffic in this district. It is in a thriving condition and has a number of looms and sugar refineries. The village is owned by a numerous body of Bhúinháras who are mostly well-to-do. There is a police outpost and an encamping-ground.

Sultánpur.—Large village in parganah Nathúpur and tahsíl Sagrí; lies 30 miles east of the tahsíl head-quarters, and 38 miles from the civil station. Latitude $26^{\circ}-9'-55''$; longitude $83^{\circ}-50'-5''$. Population (1881) 4,598 (2,339 females): all Hindus except 335 Musalmáns. It is better known by the name of Sultánpur Báráhgáwán. It is divided into eight *pattís* and the lands belonging to each are formed into 12 *purás* or hamlets. It contains a first-class police-station located in Madhúban, one of its hamlets, and a sub-post-office. A market is held once a week.

Sumenda.—Large village in parganah and tahsíl Muhammadabad; lies about 10 miles west of the town of Muhammadabad, and 4 miles south-east of Azamgarh. Latitude $26^{\circ}-0'-23''$; longitude $83^{\circ}-15'-57''$. Population (1881) 2,878 (1,429 females): all Hindus, except 42 Musalmáns. The village is owned by a large community of Parihár Rájputs, many of whom are said to be absent in service at Haidarabad. It is a station of the Great Trigonometrical Survey.

Súrajpur—Large village in parganah Ghosí and tahsíl Sagrí; on the Gogra, 32 and 20 miles north-east of the civil station and tahsíl head-quarters respectively. Latitude $29^{\circ}-13'-20''$; longitude $83^{\circ}-39'-50''$. It is connected with the Gházipur-Gorakhpur road by an unmetalled road. Population (1881) 4,492 (2,391 females); all Hindus, except 259 Musalmáns. It is the seat of the Kurhanián Bhúinhárs. A market is held twice a week.

Tarwá—Village of parganah and tahsíl Deogáon; lies close to the Udaní náli, 11 miles east of the tahsíl head-quarters and 30 miles south of Azamgarh. Latitude $26^{\circ}-14'-50''$; longitude $83^{\circ}-12'-25''$. Population (1881) 3,338 (1,696 females); 2,361 Hindus and 977 Musalmáns. It has a first-class police-station, a sub-post-office, and a bi-weekly market.

Walidpur Bhíra.—Large but irregular-shaped village in parganah and tahsíl Muhammadábád; is situated on the Tons, 12 miles from Azamgarh. Latitude $26^{\circ}-3'-35''$; longitude $83^{\circ}-25'-30''$. The unmetalled Muhammadábád-Ghosí road passes through it, and is here joined by the unmetalled road from Kopá. The population was 2,599 in 1872. By the census of 1881 the area was 145 acres, with a total population of 5,343 (2,765 females), giving a density of 36 to the acre. The Hindus numbered 2,520 (1,291 females), Musalmáns 2,823 (1,474 females). The number of inhabited houses was 839. There are upwards of 225 looms, and markets are held twice a week. The village is in a high state of cultivation. The proprietors are Shekhs. The Fárúki Shekhs of Walidpur Bhíra are a well-known family. Their ancestor was Makhdúm Shekh Mushaiyid of Jaunpur, who received a grant of land at Walidpur from Sultán Husain of Jaunpur.

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NOTE — In the text, to avoid excessive correction of proofs, the rule observed in former volumes, of omitting, generally, the mark for a final long vowel in vernacular names of persons and places, has been followed. It is the exception for a final vowel in such names to be short, but to remove any uncertainty, the marks for all long vowels have been added in this index, and the reader's indulgence is asked for their frequent omission in the text.

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